THE REASONS OF THE LORDS and COMMONS IN PARLIAMENT,

Why they cannot agree to the Alteration and Addition in the Articles of CESSATION *offered by* HIS MAJESTY.

WITH

HIS MAIESTIES

Gratious Anſwer thereunto.

April 4. 1643.

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MVSEVM
BRITAN
NICVM

TO THE KING'S *MOST EXCELLENT* MAJESTY.

THe LORDS and COMMONS *in Parliament assembled, doe with all humble thankfulnesse acknowledge Your* MAJESTIES *favour in the speedy admission of their Committee to Your Royall Presence, and the expedition of Your Exceptions to their Articles, that so they might more speedily endeavour to give Your* MAJESTY *satisfaction: And although they were ready to agree to the Articles of Cessation, in such manner, as they expresst in their Preface, they cannot agree to the alteration and Addition offered*

by Your MAJESTY, *without great prejudice to the Cauſe, and danger to the Kingdom, whoſe Cauſe it is; The reaſons whereof will cleerly appeare in the Anſwers to the particulars preſt by* Your MAJESTY.

I. THEY doe deny that they have reſtrained any Trade, but to ſome few of thoſe places where Your Majeſties Forces are Inquartered, and even now in the heat of Warre, doe permit the Carriars to goe into all the parts of the Kingdome, with all ſorts of Commodities for the uſe of Subjects, except Armes, Ammunition, Money, and Bullion; But if they ſhould grant ſuch a free Trade, as Your Majeſty deſireth, to *Oxford*, and other Places, where Your Forces remaine, it would be very difficult, if not impoſſible, to keep Armes, Ammunition, Mony, and Bullion from paſſing into Your Majeſties Army, without very ſtrict and frequent Searches, which would make it ſo troubleſome, chargeable, and dangerous to the Subjects, that the Queſtion being but for Twenty daies, for ſo few places, the miſchiefes and inconveniences to the whole Kingdom, would be farre greater then any advantage which that ſmall number of Your Subjects (whom it concernes) can have by it.

The Caſe then is much otherwiſe then is expreſt by Your Majeſties Anſwer, for whereas they are charged, not to give the leaſt admiſſion of this Liberty and freedom of Trade, during the Ceſſation; The truth is, That they doe grant it as fully to the benefit of the Subject, even in time of Warre; And that Your Majeſty in preſſing this for the peoples good, doth therein deſire that which will be very little

little beneficiall to the Subjects, but exceeding advantagious to Your Majesty in supplying Your Army with many necessaries, and making Your Quarters a Staple for such Commodities as may be vented in the adjacent Counties, and so draw many thither, whereby the Inhabitants will be better inabled by Loanes, and Contributions, to support Your Majesties Army; And as Your Majesties Army may receive much advantage, and the other Army much danger, if such freedom should be granted to these places; So there is no probability that the Army raised by the *Lords* and *Commons* shall have any returne of Commodities, and other supplyes from thence, which may be usefull for them; and they conceive, that in a Treaty for a Cessation, those demands cannot be thought reasonable, which are not indifferent, That is, equally advantagious to both parties.

As they have given no interruption to the Trade of the Kingdome, but in Relation to the supply of the contrary Army, which the reason of Warre requires; so they beseech Your Majesty to consider, whether Your Souldiers have not robbed the Carriars in severall parts, where there hath been no such reason; And Your Ships taken many Ships to the great dammage, not only of particular Marchants, but of the whole Kingdom; And whether Your Majesty have not declared Your own purpose, and endeavoured by Your Ministers of State, to imbargue the Merchants goods in Forraign parts, which hath been in some measure executed upon the East-land Merchants in *Denmarke*, and is a Course which will much diminish the wealth of the Kingdom, violate the Law of Nations, make other Princes Arbiters of the differences betwixt Your Majesty and Your People, break off the intercourse between this, and other

States, and like to bring us into Quarrells and diſſentions with all the neighbour Nations.

2. To demand the approving of the Commanders of the Ships, is to deſire the ſtrength of one party to the other, before the difference be ended, and againſt all Rules of Treaty; To make a Ceſſation at Sea, would leave the Kingdom naked to thoſe Forraigne Forces, which they have great cauſe to believe, have been ſollicited againſt them, and the Ports open for ſuch ſupplyes of Armes, and Ammunition, as ſhall be brought from beyond the Seas: but for Conveying any number of Forces by thoſe means from one part to another, They ſhall obſerve the Articles of the Ceſſation, by which that is reſtrained.

3. As for the expreſſion of the Army raiſed by the Parliament: They are contented it ſhould be altered thus, (raiſed by both Houſes of Parliament) as not deſiring to differ upon words, but to give any Concluſive power in this caſe to the Committee, upon ſuch differences as may ariſe, wherein the houſes have given no expreſſe direction, is neither ſafe for the Committee to undertake, nor fit for the two Houſes to grant; yet to debate and to preſſe the Reaſon of their deſires, whereby an Agreement from Your Majeſty may be procured, is granted to them: And although the two Houſes did think it moſt proper the Ceſſation ſhould be firſt agreed on, and that it was unfit to Treat in blood; Yet to ſatisfy the World of their earneſt longing after Peace, They have given power to the Committees, to enter into the Treaty upon the two firſt Propoſitions, notwithſtanding the Ceſſation be not yet aſſented to; And thoſe being agreed, they hope the Foundation will be layed, not only of a ſuſpenſion, but of a totall abolition of all Hoſtility in the Kingdom.

4. If the nature of Warre be duly considered, it must needs be acknowledged, that it is incompatible with the ordinary Rules of a peaceable Government; Your Majesty would have them commit none, but according to the knowne Lawes of the Land, whereby they conceive Your Majesty understands, that it must be by the ordinary Processe of Law, which being granted, it will follow, that no man must be committed by them for supplying Your Majesty with Armes, Powder and Ammunition; For by the Law of the Land, the Subjects may carry such goods from *London*, or any other place, to *Oxford*; The Souldiers must not be committed, if they runne from their Colours, and refuse any duty in the Army, no man shall be committed for not submitting to necessary supplyes of Mony; so that if this be yeelded, in Your Majesties sense, they shall be disabled to restraine supplyes from their Enemies, and to governe or maintaine their owne Souldiers; It cannot be thought reasonable, that under the disguise of a Cessation, they should admit that which will necessarily produce the dissolving of the Army, and destruction of the Cause.

It seemes not probable that Your *Majesty* doth intend, that if any be taken with supplyes for this Army, or mutining in Your owne, That such Persons shall not be committed, but according to the knowne Lawes of the Land, that is, by processe of Law, but rather, that Your *Majesty* will so interpret this limitation of knowne Lawes, that although it lay strait Bonds upon the two Houses, yet it leaves Your Generalls as much liberty as before, for it hath been denyed by Your *Majesty* that these knowne Lawes give any power to the two Houses of *Parliament* to raise Armes; and so consequently their Generall cannot exercise any Martiall Law in those cases; and it is not unlike, but

that it will be affirm'd, that the Generalls constituted by Your *Maiesties* Commission, have that power by the same knowne Lawes; so that this Article, under the specious shew of Liberty and Law, would altogether disable them to defend their Liberties and Lawes, and would produce to Your *Maiestie* an absolute Victory and submission, under pretence of a Cessation and Treaty.

5. Beeing by necessity inevitable on their part inforced to a defensive Warre, in this unhappy breach between Your *Maiesty* & them, and that they are therein warranted both by the Lawes of God and man, it must needs follow, That by the same Lawes they are inabled to raise meanes to support that Warre; and therefore till it shall please God to incline Your *Maiesty* to afford them such a Peace as may secure them, they cannot relinquish the power of laying Taxes upon those who ought to joyne with them in that defence, and the necessary wayes of leavying those Taxes upon them in case of refusall; for otherwise their Army must needs be dissolved: But if Your *Maiesty* shall consent to disband the Armies, the cause of the Warre being taken away, the consequences will likewise be removed; and the Subject restored to the benefit of those Lawes, which the necessity of Armes hath in such cases suspended.

6. They deny any pretence of consenting to those alterations and additions offer'd by Your *Maiesty*, only in the preamble, They say, they have considered of those Articles, with such alterations, and additions; Unto which Articles they profest they were ready to agree, not as they were accompanied with those alterations and additions, but in such manner as they expressed. As for the clause left out in the third Article, it implyed a freedome of passage, and communication of Quarters, which is contrary to the nature

of

of a Ceſſation, whereby matters ſhould be preſerved in the State they are, and neither party have liberty ſo much to advantage himſelfe, as it is evident Your *Maieſty* might doe, if Your Forces in the *North* & *Weſt* might joyne with thoſe at *Oxford*, and bring thoſe ſupplyes of Treaſure or Armes thither, which were brought out of *Holland*; or at leaſt it ſhould be ſo indifferent, as to give a proportionable advantage to the other ſide, which this doth not; for the Forces under the power of both Houſes are ſo diſpoſed, that they have an eaſie paſſage from one to the other; But Your *Majeſties* Forces are ſevered the one from the other by many large Counties, ſtrong Paſſes, and competent Armies; and if they had admitted this Clauſe, they had bereaved themſelves of one of the greateſt advantages, & freed Your *Maieſties* party of one of the greateſt inconveniencies, which Your *Maieſty* or they have in this Warre.

For the Reaſons alleadged, They cannot agree to the alterations and enlargements of the Ceſſation propounded; or to transferre any ſuch power to the Committee of Treating, debating & agreeing upon thoſe Articles in any other manner, then the Houſes have directed; but that a faire and ſpeedy paſſage may be opened to a ſecure and a happy Peace, they have enabled their Committees to Treat and debate upon the two Propoſitions concerning His *Maieſties* owne Revenue, the delivery of His Townes, Caſtles, Magazines, and Ships, and the disbanding the Armies; which beeing agreed upon, a preſent Peace and ſecurity will follow; And the Treaty upon the other Propoſitions be facilitated without feare of interruption, by the confuſion of Warre, or exaſperation of either party, by the bloody effects thereof.

In which Treaty the two Houſes will deſire and expect nothing but what doth ſtand with Your Majeſties *Honour, and the Truſt repoſed in You, and is neceſſary for Your* Majeſties *good Subiects, that they may enioy the true Religion and their Liberties, and Priviledges; And that they may freely, and in a Parliamentary way, concurre with Your* Majeſty, *in thoſe things which may conduce to the glory of God, the ſafety and happineſſe of Your* Majeſty, *and Your Poſterity and People; And preventing the like miſerable effuſion of Engliſh blood for the time to come; For the effecting whereof, their moſt earneſt prayers, and uttermoſt endeavours, ſhall ever be faithfully and conſtantly imployed, in hope, that God will give a bleſſing thereunto.*

His

His Majesties ANSWER TO THE AFORESAID REASONS.

HOw His Majeſty hath ſpent His time ſince the Committee from His two Houles of Parliament came hither; How willing He hath been (during the foure daies allowed to them) to expedite the Treaty it ſelfe, by the free and diligent Diſquiſition of the particulars, compriſed in thoſe two firſt Articles; And how intent He hath been upon the Ceſſation (which He thinks ſo neceſſary, and ſo much deſires) ſince the laſt Meſſage concerning the ſame came to Him, the Committee themſelves cannot but obſerve. And though no Concluſion

could be made within the two dayes (a time limited with much ſtrictneſſe in a buſineſſe of ſo great moment, where all words and expreſsions muſt be carefully and exactly weighed) His Majeſty cannot doubt but both Houſes will be willing to give and receive ſatisfaction in any particulars which are neceſſarily to be conſidered in concluding the ſame, though the two dayes are expired. And if His Majeſty enlarges Himſelfe in His Replies more then may ſeem neceſſary to the Propoſitions and differences in debate, it muſt be remembred by what unneceſſary and unwarrantable expreſsions in this laſt Meſſage from His two Houſes, He is not only invited, but compelled thereunto; which *He* could heartily have wiſhed might upon this Occaſion have been forborne.

1. For the Freedom of Trade, His Majeſty hath great reaſon to require, and the two Houſes to admit that freedom to His good Subjects He deſired. For what concernes the ſupply of the Army with Armes, Ammunition, Mony, Bullion, and Victualls, He conſented to the very termes propoſed by the two Houſes, and that they may be obſerved, is contented that Searches may be made, which being but the Trouble of particular Perſons, is not conſiderable, in reſpect of the publique benefit

benefit and Advantage. But why all other Liberty of Traffique and Commerce ſhould not be granted to His good Subjects, He cannot underſtand, for that His Majeſties Army ſhould receive much advantage thereby, and the contrary Army none, is in no degree confeſſed, for (beſides that the reſtraint is to places, where no part of His Majeſties Army is, and indeed the whole Trade of the Kingdom interrupted) 'tis as great a Support, if not a greater to the contrary Army to maintain and keep up the Trade of *London*, from whence that receives its ſupply and reliefe, as to His Majeſties Army to continue the Trade of *Oxford*, or any other place, where His forces reſide, and to ſtop and ſeize the Cloath, Kerſies and other Weſterne Commodities (which His Majeſty can daily doe from *Reading*) would be as great diſturbance to the Trade of *London*, as the ſeaſing of any Commodities (which may be done by the Earle of *Eſſex* from *Windſor* or *Wickam*) can be to the Trade of *Oxford*. And therefore His Majeſty hath great Reaſon to preſſe that mutuall and univerſall freedom to all His good Subjects may be granted; otherwiſe He muſt either permit that licence to His Army, to ſeize the goods of His People in their Paſſage to *London*, and to interrupt and break the

Trade and Correſpondence of the *Kingdom*, (which, both out of publique Conſideration, and private Compaſsion His Majeſty is moſt averſe from) or elſe muſt grant that evident benefit and Advantage to thoſe who deny the ſame to Him, and to His People for His ſake. And it cannot be denied, but this freedom is ſo very beneficiall to His Subjects, and ſo wholy conſiderable to His Majeſty under that Notion, that their very ſubſiſtence depends upon it, and by this meanes Trade may be continued, which if a little more ſuppreſſed by theſe Diſtractions, will not be eaſily recovered, even by a ſetled Peace.

His Majeſty believes that ſome Cariers have been robbed by His Majeſties Souldiers, but 'tis as true that no Complaint hath been made to Him of that kind, which He hath not received to the Reliefe and Reparation of the Petitioners, and 'tis therfore His deſire that both Houſes would joyne with Him, (at leaſt during the Ceſſation) that there might be no more ſuch violences and Interruptions offered to His good Subjects by either ſide.

For the imbarguing the Merchants goods in forraigne Parts, His Majeſty denies, that any endeavour hath yet been made by His Miniſters of

State

State to that Purpoſe; But 'tis true His Majeſty hath declared His Reſolutions, which He ſhall purſue, that ſuch Perſons who abſolve themſelves from their obedience to Him, and aſſiſt or conſent to Actions of Diſloyalty to Him here, ſhall be deprived of thoſe Advantages, and muſt not expect that Protection from Him abroad, which is due, and which He alwaies hath and will allow to His good Subjects: and this is not to make other Princes Arbiters of the Differences betwixt His Majeſty and His People, but to uſe the mutuall Amity and Correſpondence with other Princes for the maintenance and ſupport of that Dignity for which it is made and entred into.

2. His Majeſty did not demand the approving of the Commanders of Ships only with reference to *His* preſent Right, for then *He* would have demanded not the Approbation of the Commanders, but the Ships themſelves; But this demand was and is a thing moſt neceſſary for *His* Majeſty; for the ſetting out the preſent Fleet is pretended to be for the Defence of *His* Majeſties Dominions; and which cannot conveniently ſuffer any Alteration in Commanders, if the Ceſſation and Peace ſhould be fully and ſpeedily agreed upon, and therefore 'tis moſt neceſſary for His Majeſty to know

know both the Deſignes, and to approve of the Commanders, who will not be ſo fit to be altered when once they are ſent out. His *Majeſty* cannot ſee how a Ceſſation at Sea between *His Majeſty* and his Subjects ſhould leave the Kingdom naked to forraign Forces, (a continuance of Warre may well doe it) and *His Majeſty* is willing to concurre in the reſiſtance of all ſuch of what kind ſoever; And expects that, during the Ceſſation, the conveying all Forces from one part to another by Sea, for the aſsiſtance of the Earle of *Eſſex*, be reſtrained, which both *Houſes* ſeem now to conſent to, which was not at all expreſſed in their former Articles.

3. His *Majeſties* opinion how unfit it was to Treat in blood, ſufficiently appeares, this debate concerning a Ceſſation ariſing firſt from His *Majeſties* motion, (it being left out in the Anſwer to His Meſſage for a Treaty) in order to which He had and hath great reaſon to deſire, that the Committee may have Liberty to debate and conclude any differences and expreſsions in the Articles of the Ceſſation, that the ſame may be reconciled and removed without remitting all Queſtions to *London*. For as thoſe now conſented to, might in much leſſe time have been agreed here, if there had been

that

that Liberty, ſo there can hardly be a right & cleer underſtanding of Intentions without expounding of words, and knowing the meaning from each other, as in the conſent which His *Majeſty* now underſtands to be given by both Houſes, that no Forces ſhall, during the Ceſſation, be ſent by Sea, for the releife of any place now held by them, the Expreſsion is not ſo cleere, but referreth to Articles, in which if it was not compriſed before, as His *Majeſty* doth not conceive it was, no Alteration is made by what now ſeemes to be conſented to; And the Liberty which to all underſtandings may ſeem to be given by removing out of one Quarter to another, within the Precincts propoſed is not yet ſo demonſtrable; The Committee having no Power to anſwer what they underſtand in that point, which is moſt neceſſary to be known, that the Peace be not broken during that Ceſſation. And His *Majeſty* wonders that it ſhould be thought unſafe or unfit to give ſuch a concluſive power of ſuch differences & doubts to the Committee here, when 'tis notoriouſly knowne, that the very Liberty and Property of the Subject is committed, not only to other Committees of the Houſes without reporting to the Houſes, but to perſons who are imployed by them unintereſſed in, and unac-

quainted with the directions of either or both Houſes.

4. It was no part of His *Majeſties* Intention, that His Article againſt Impriſonment of His Subjects, otherwiſe then according to the knowne Lawes of the Land, ſhould extend to the deſtruction of the military Diſcipline of either Army; but this is a very ſufficient inſtance of the neceſsity of enabling ſome Perſons to conclude upon theſe Articles, without which (through Inanimadvertence or doubtfulneſſe in the Expreſsions) they who are neereſt of a mind, will hardly ever come to conclude, if every *Punctilio* muſt be forced to be ſent forwards and backwards a hundred miles; and (if this Authority had been given to the Committee here, as for ſuch cauſes was deſired) a limitation of halfe a dozen words (which would have been as ſoon agreed to as propoſed) would have ſaved moſt of this fourth Reaſon; and he that deſires any thing neceſſary to the ſpeed of this Ceſſation gives a good argument of deſiring the Ceſſation it ſelfe, and who ever is averſe to the one, can hardly be thought inclinable to the other.

But ſuch of His Subjects as are not concerned in the Diſcipline of the Army, are not concerned in this objection, and His *Majeſty* hath reaſon to inſiſt

ſiſt that the ſame Liberty may be reſtored to them in which they were borne, and the Care and Defence of which is ſo much, and ſo meerly pretended by thoſe who deny it to them.

5. Though it grieves His *Majeſty* to the Soul to ſee the preſent miſerable condition of His Subjects groaning under ſo many viſible Preſſures, becauſe of an inviſible neceſsity, and plundred and impriſoned to maintain ſuch a defenſive Warre as was begun to be raiſed againſt Him, before His *Majeſty* had granted one Commiſsion to raiſe a man, yet He cannot but be pleaſed with the Ingenuity of this Confeſſion, that the implicite Faith of His ſeduced Subjects begins to weare out ſo faſt, that the Authority of declaring new unknown fundamentall Lawes, doth not now ſo worke with them, to beleive that theſe Taxes are laid according to the Lawes of God and man, nor the many pretences of imminent dangers, and inevitable ruine of their Religion, Lawes and Liberties ſo perſwade them to beleive this Cauſe to be the Cauſe of the Kingdom, but that if their cauſe, authority and eloquence were not aſſiſted by Force and Rapine, their Army muſt needs be diſſolved for want of being thought fit, much leſſe neceſſary to be paid by thoſe, who have equall Right to judge of the

neceſſity & danger, and for whoſe ſakes, Intereſts; and concernments only it was pretended to be raiſed, and who are defended by it againſt their wills. Nor is it ſtrange, that His *Majeſty* cannot receive theſe Charges upon Him as a reaſon to make Him contented and acquieſce with theſe Injuries to His Subjects, or that they who ſaw His *Majeſties* Condition the laſt Yeare (till cõtinued violence againſt Him opened the Eyes and hearts of His Subjects to His Aſsiſtance) ſhould not beleive that He beganne that Warre, which they ſaw him ſo unlikely to reſiſt, or that they, who could never find nor heare from them (who uſe not too modeſtly to conceale what is for their advantage) that from the beginning of the world to this preſent Parliament ever one man was raiſed before by Commiſſion from both Houſes, ſhould not beleive the raiſing of that their Army to be ſo warranted as is pretended, & any more approve of their Law then of their neceſsity, or that they who know that His Majeſty (in whom the power of making Warre and Peace was never denyed to be, till theſe new Doctrines, which make it unlawfull for Him to doe any thing, & lawfull to doe any thing againſt Him, were of late diſcovered) though He can legally raiſe an Army, is not allowed to be legally able

able to raile Money to maintain it, will not allow of the argument from the Power of Raiſing to the Power of Taxing, & are as little ſatisfied with their Logick as with their Law, and extreamly troubled to pay an Army they doe not deſire, for a neceſsity they cannot ſee, by a Law they never heard of, and that other men without their conſent muſt be jeaſous, fearefull and quickſighted at their charges; and they have great Reaſon to be apt to ſuſpect that thoſe made moſt haſt to make a Warre, and have leaſt deſire of making Peace, who in time of Warre pretend their legall Power to be ſo vaſtly enlarged. His Majeſty therefore hath great reaſon to inſiſt that no violence or Plundring be offered to *His* Subjects for not ſubmitting to the illegall Taxes of one or both *Houſes*, which in it ſelfe is equall, *His* Majeſty being willing to be oblig'd from the like Courſe, and relying wholy upon the known Juſtice of His Cauſe, and the Affection of His People, and in which (if the Kingdom be of their mind, & beleive the Cauſe of the contrary Army to be really their own) the advantage will be wholy theirs. And this Judgement will be beſt given, when the People is left to their Liberty in this deciſion.

His *Majeſties* reall deſire of disbanding the Armies may fully appeare by His often ſeeking and

earneſt Endeavours to continue and conclude this Treaty in order to that disbanding.

6. His Majeſty leaves their Preamble to all the World to conſider, and to judge whether any man by their ſaying, *they were ready to agree to His Majeſties Articles in the manner as was expreſt*, would not have expected to have found, after that expreſsion, that they had agreed at leaſt to ſome one thing materiall in them, and had not only meant by agreeing as was expreſt, to expreſſe they would not agree at all.

For the clauſe of Communication of Quarters ſo quietly left out, His Majeſty looks upon it as of moſt infinite importance, the leaving out of that having diſcompos'd the whole, many things having in the reſt been aſſented to, which were therefore only yeelded, becauſe the Inconveniences growing by thoſe clauſes, if they were alone, were ſalved by that Addition, and ſome things in the other very darke and doubtfull, were by that interpreted and cleered. And His Majeſty is ſufficiently informed how highly it concernes Him, that every thing be ſo cleer, that after no Differences may ariſe upon any diſputable Poynt, ſince they whoſe Union, Induſtry, Subtilty and Malice could perſwade any of His Peo-

ple,

ple, that in the buſineſſe of *Brainceford* He had broken a Ceſſation before any was made or offered, would have a much eaſier work to lay the breach of a made Ceſſation to His Majeſties Charge, if the ground of that Breach would beare the leaſt diſpute.

His Majeſty doth agree, that to preſerve things in the ſame State on both ſides with as little Advantage or diſadvantage to either as the matter will poſsibly beare, is truly the nature of a Ceſſation, and is willing this Principle ſhould be made the Rule, and never intended any thing that ſhould contradict it; But cannot ſee the inequality in this which is pretended. For could Sir *Ralph Hopton* and the Earle of *Newcaſtle* come by this means to the King, and not the Earle of *Stanford*, and Lord *Fairfaix* to the Earle of *Eſſex*? Nor can His Majeſty finde any ſtronger Paſſes or Forces to hinder His Armies from joyning with Him, then hinders theirs from joyning with them. If the forces be unequall, theirs will hardly hinder the paſſage of His without a Ceſſation; if they be equall their comming in time of a Ceſſation will be of equall uſe and advantage to their ſide, ſomewhat in point of ſupplyes to come with them excepted, & ſome advantage to one ſide will be, poiſe it how you will.

will. But on the other ſide, if this Clauſe be not in, how much greater is the diſadvantage the other way by ſome Clauſes? And how are His Forces, principally the Earle of *Newcaſtles* cooped up in old and eaten up Quarters, or neceſsitated to retire to ſuch as are more barren and more eaten? So that if this were yeelded to, under the diſguiſe of a Ceſſation, He muſt admit that which will much endanger the diſſolving of the Army, and deſtruction of the Cauſe, which is ſuch a diſadvantage as is againſt the nature of a Ceſſation formerly agreed and ſtated.

Notwithſtanding all this, His Majeſty, to ſhew His extraordinary and abundant deſire of Peace, and to prevent the effuſion of Blood, is contented, if both Houſes ſhall refuſe to conſent to His Propoſitions, Which are ſo much for the benefit and Advancement of the publique Trade and Advantage of His good Subjects, to admit a Ceſſation upon the matter of their own Articles; expecting that Liberty be given to the Committee to word it according to the reall meaning and intention, and that the Remove of Quarters within their own Bounds, which is intended, may be ſo expreſt and underſtood, that no miſtakes may ariſe, ſo that His Majeſty may not be underſtood to conſent

ſent to any impoſing upon, leavying, diſtraining, or impriſoning His good Subjects, to force them to contribute or aſsiſt againſt Him, (which He ſhall alwaies continue to inhibite, requiring all men to reſiſt thoſe illegall Acts of injuſtice and violence, againſt which he doth abſolutely proteſt;) And ſo that there may not be a Liberty for any Rapine, Plundring or ſeaſing upon His Subjects by any of the Souldiers of the Army, for not ſubmitting to ſuch illegall impoſitions as aforeſaid. For otherwiſe they may, during the Ceſſation, (beſides what is already impoſed) impoſe new taxes not only to the 19th part, but if they pleaſe (for their pleaſure is all their bound) to the halfe of, or all their eſtates, upon His good Subjects in His City of *London*, and all Counties within their reach; And their Army would then be at leaſure to be imployed as Collectors, as well of the old impoſitions (which in moſt Places without their Army they cannot leavy) as of any ſuch new ones; And vaſt ſummes would and might by this meanes be raiſed to the Deſtruction of His Subjects, extraordinary advantage to them, and great diſadvantage to His Majeſty, who can neither obtain His own conſent to take the like Courſes, nor in Caſe He could, is He ſo Quartered, as to have

within the Power of His Army (without breach of the Ceſſation by drawing neerer to their Forces) any ſuch City, or ſo many, ſo rich and ſo freſh Counties, as they have to retire into to that purpoſe. So that as nothing is more juſt in it ſelfe, and for His People, then ſuch a limitation, ſo nothing can be more unequall to His Majeſty, or more advantagious to them, then the Admiſsion of, or Connivence to any ſuch practices upon His People. This Ceſſation to begin on the ninth of *April*, and to continue to the end of Twenty daies from the 25. of *March*. And His Majeſty deſires that the Treaty may proceed upon the Propoſitions in Order, upon which His Majeſty hath an earneſt deſire, that a firme and ſtable Peace may be agreed on, and both Armies ſpeedily disbanded, otherwiſe, if during this Ceſſation (in the Articles of which His Majeſty in order to Peace, hath yeelded to things manifeſtly unreaſonable and prejudiciall to His Army) the Treaty be not diſpatched, His Majeſty cannot without manifeſt ruine to His Army (principally that of the *North*) be able to containe Himſelf beyond this time, now limited for the Ceſſation, in the Quarters in which He hath ſo long been, and now is, and which will hardly be able to hold out ſo long, but muſt be forced

ced to remove, as he ſhall find agreeable for His occaſions.

And in Caſe any delay be made in conſenting to theſe His Majeſties Limitations, or that the Houſes ſhall reject this His offer of Ceſſation, His Majeſtie as He hath lately deſired (by a Propoſition to both Houſes, delivered to their Committee, to which He hath yet received no Anſwer) ſo He doth earneſtly continue to deſire, that the Treaty it ſelf may not be delayed or interrupted by it, but that their Committee may be enabled to proceed upon it in the meane while.

FINIS.

ced to remove, as he shall find agreeable for His occasions.

And in Case any delay be made in consenting to these His Majesties Limitations, or that the Houses shall reject this His offer of Cessation, His Majesties as He hath lately desired by a Proposition to both Houses, delivered to their Committee, to which He hath yet received no Answer; so He doth earnestly continue to desire, that the Treaty itself may not be delayed or interrupted by it, but that their Committee may be enabled to proceed upon it in the meane while.

FINIS.

2

Delayes. p.p. Londs Numb. 14.

THE KINGDOMES VVeekly Intelligencer:

SENT ABROAD

To prevent mis-information.

From *Tuesday* the 28. of *March*, to *Tuesday* the 4. of *April*. 1643.

IN the first place, to acknowledge the Error committed the last weeke, in Informing that *Cirencester* was taken by Sir *William Waller*, which was grounded upon Sir *William Wallers* giving out to march thither when he was within two miles of it, and those in *Wiltshire* that writ thereof had Intelligence it was taken: But I hope I shall supply that defect with a successe in another place of a far greater consequence, by Sir *William Waller* against the malicious Welchmen, who while he gave out he would take in *Cirencester*, and *Tukesbury* before he marched against the Lord *Herbert*, in the night time diverted his course, and having a Bridge ready provided of Boates, which the Earle of *Essex* sent to *Glouncester* when he was at *Worcester*, and marched over the brave river of Severn, and fell upon the Reere of the Lord *Herberts* Welch forces, whilest the *Glouncester* men came in the Front, and slew neere upon six hundred on the place, and tooke above one thousand prisoners, and neere two thousand Armes, besides the Lord *Herberts* long Guns, and other Engines of War: But a more particular Relation hereof you shall have in the conclusion of this weekes Intelligence.

This laſt week the *Capuchin* Fryars at *Somerſet* houſe were ſeiſed upon, and carried to the Sheriffes of *London* to be tranſported beyond Sea, and their ſuperſtitious Pictures, and Idolatrous Monuments defaced and ruined, which had been done halfe a yeare ſince, but that the French Ambaſſadour at his departure hence into France promiſed to ſend for them in ſix weekes, which the Parliament gave way to, out of a faire reſpect to the French King, that if by all civill and faire carriage they would peaceably depart the Kingdome, no violence ſhould be offered to their perſons, and the rather to have them then depart the Kingdome, in regard the Queen was beyond Sea, and they were by Treaty of marriage to attend her, though the Parliament never confirmed any ſuch Treaty (for ſurely God would never bleſſe the Minor the Land, if they ſhould conſent by Act of Parliament to have Maſſe ſaid in this Kingdome, be it for whoſe ſake ſoever) And ſince the French Ambaſſadour ſuffered his time to elaps, and almoſt halfe a yeare more, and ſince within theſe ſix weekes ſeverall Orders were made for their removall, and notice given to them of it, conceiving they had had ſo much modeſty and underſtanding as to have departed quietly, all which they ſlighted, becauſe it was the Order of the houſe of Commons alone, and the houſe of Commons receiving daily Information of the great reſort of *Engliſh* Subjects to Maſſe there, which is Treaſon by the Law of the Land in thoſe that ſhall officiate it, would not with patience any longer permit Maſſe to be ſaid, almoſt at next doore: Whereupon, and upon the conſideration that all the Papiſts in *England* are in Armes againſt the Proteſtants, ſo that this after action cannot be ſaid to be a provocation to them to take up Armes: The houſe of Commons ſent ſome of their Members to ſee them removed to the Sheriffes, and to demoliſh the ſuperſtitious Pictures, &c. And no doubt God will bleſſe the Kingdome the better in all their actions which they hereafter undertake for his glory, and the advancement of the Goſpell.

It is certified from *Oxford* in ſeverall Letters, that Sir *William Waller* hath given a great defeat to the Lord *Herbert*, and that he hath taken and ſlaine one thouſand ſix hundred, beſides Armes; when they at *Oxford* acknowledge ſo many, ſurely the loſſe was greater. They further give notice, that Prince *Maurice* and the Lord *Grandiſon* are gone with one thouſand Horſe to joyne with Sir *William* at *Tukesbury*, and the *Worceſter* forces, and to give Battle to Sir *William Waller* (truly called a Conquerour) who is raiſing two Regiments of Foot, and two of Horſe more, having Armes ſufficient, and will neither feare to meet with Prince *Rupert*, nor Prince *Maurice*, whenſoever

ver they will proffer a Battle. They further certifie from *Oxford*, that Prince *Rupert* is gone with a great party of Horſe to meet the Queene, that he went to *Chipping Norton*, and from thence to *Stratford* upon *Avon*: That the *Aylesbury* forces came as neere *Oxford* as *Wheatley* Bridge, tooke the Centinell priſoner, and the keyes of the Gate out of his hand, which made the reſt of the Souldiers there all run away to *Oxford*, and gave them ſuch an Alarum, that His Majeſty was enforced to riſe out of his bed at three of the Clocke, and all the forces at *Wallingford*, *Abbington*, &c. were ſent for to *Oxford*. They further write thence, that Sir *Hugh Cholmeley*, with foure hundred ſoote, and one hundred Horſe is gone to the Queen, and that one Maſter *Tompkins* a Gentleman of the Earle of *Newcaſtles* is come to *Oxford*, and hath there Informed the King that he did ſee Sir *Hugh Cholmeley* kiſſe the Queenes hand before he came from thence, which divers of his Countrey men that heare of it will hardly believe yet. They further certifie that after Sir *William Waller* was marched from *Malmesbury*, and ſent away the Commanders priſoners to *Briſtoll* and *Glouceſter*, the Cavaliers came and repoſſeſſed themſelves of the Towne againe, finding none therein but the Townesmen, and one piece of Ordnance which Sir *William* found there when hee tooke it, and being a very ponderous Iron piece, left it behinde. They laſtly write, that there came a Trumpeter from *Aylesbury*, who was brought blindfold into the Towne, who came from Colonell *Goodwin* to deſire a ſafe Conduct for Maſter *Rushworth*, who was come to *Aylesbury* with matters of great importance from the Parliament to the Committee there, to be preſented to His Majeſty, and required a ſpeedy diſpatch: That the Trumpeter after a little ſtay had a ſafe Conduct delivered to him under the Kings owne hand. They further write from *Oxford*, that the Earle of *Darby* hath burnt a great part of the Towne of *Lancaſter*, and that *Blackbourne* hundred is neere loſt, but the Meſſenger that brought the newes of it to *Oxford* ſaid, that the Earle of *Darby* was ſorry for it afterwards, leſt it ſhould give occaſion to have his ancient dwelling Houſes burnt, if they happen to fall in the powers of the Adverſaries.

There came forth this weeke in Print, the Ordinance of both Houses of Parliament for the seising of the Lands, goods, rents, and estates of all persons that are in Armes against the Parliament, his Majestie having chalked the way thereunto by the severall Powers and Authorities hee hath given to the chiefe Commanders in severall parts of the Kingdome, but the Parliament hath gone a little further, to seise the Estates of all Papists and Recusants, for that they have beene the chiefe Actors in raising this unnaturall warre against the Parliament.

There were more Letters intercepted this Weeke from Court, one from Mr. *Endimion Porter*, having (amongst other Passages) thus, That there were four or five Villaines in the Parliament that were the cause of all these Distractions, forgetting that his sonne was imployed in *Ireland* in raising of men when the Rebellion brake out, and that Letters from some that are now great Rebells (though not then) were writ to him to desire a correspondencie: The Parliament deserved a better opinion from him, but they have never the worse opinion in the Kingdome for his; it is well enough known Master *Porter* had his breeding in *Spaine*, and that his Lady, &c. are professed Papists.

There were Letters in Caracters and Figures likewise intercepted going to persons ill-affected to the Parliament, which occasioned a Declaration, that whosoever writ in Figures, that no key could open, but the parties betweene whom they were writ, that their Letters should be taken full of Malignancie against the Parliament and peace of the Kingdome, and that the parties if they can be laid hold on shall be punished accordingly.

Sir *Peter Killegrew* and Master *Rushworth* are both returned from *Oxford*, but neither of them hath brought any Resolution of the Kings, touching the Cessation of Armes (the two dayes given his Majestie for a positive Answer to the said Cessation ending on Friday night last); and the foure dayes given his Majestie for his Answer to the two first Propositions ending on Wednesday last,

and

and yet no anſwer is given, the Committees there having no power to treat any longer, which the Parliament taking into conſideration, have voted that in regard his Majeſty hath ſuffered the time of agreement for the ceſſation to be elapſed, that it doth not now lye in his Majeſties power (as it did formerly) to conclude of a ceſſation, without the further conſent of both Houſes, ſo that now the Parliament hath the advantage in their hands which His Majeſty had before, for when the Propoſitions of a ceſſation were without a time prefixed for an anſwer with his Majeſty, His Majeſty might agreed to it at ſuch time, as he ſaw it for his moſt advantage, as if he had taken *Briſtoll* or *Ayleſbury*, then preſently (the advantage would have been ſuch) agree to a ceſſation. The Parliament hath further voted (becauſe that all the Kingdome ſhall ſee how they haſten the Treaty; that no delay is on their part; and that the other ſide ſhall not ſay they are limited in too narrow a time.) That though on wedneſday night laſt, the fowre dayes of Treaty, upon the two firſt Propoſitions ended, and that from that time to munday foure dayes more are elapſed, and no Reſolution given by His Majeſty) foure dayes more be given by the Parliament to His Majeſty for his poſitive anſwer, to end on Friday next *April* the ſeventh, And have voted that if the time of Treaty be ſtill retarded by thoſe Counſells at *Oxford* (who in foure dayes, as well as in the ten dayes already paſſed, might have given an Anſwer to the two firſt Propoſitions if they had ſo pleaſed) their Committees ſhall (if on Friday next they have not his Majeſties poſitive Anſwer) returne to *London* on Saturday following, for the Parliament loves *Faire play above boord*, that all the world may judge of their proceedings, that neither delay nor undermining is uſed in their actions; and if there be a delay to peace it doth not proceed from them, but from the other ſide, they limited foure dayes for the two firſt Propoſitions, and finiſhed the Treaty on their part accordingly, the other Counſells have taken ſo long time, that one might goe to the Queene to *Yorke* and backe againe before they be ripe for a Reſolution.

It is certified out of *Yorkeſhire*, that, that baſe treacherous (Apoſtate) perfidious man, Sir *Hugh Cholmeley* hath betrayed part of the Parliaments forces into the hands of the Popiſh Army, yet not above one hundred and fifty Horſe and Foote, more hee would have done if he had had his intention, but all his Officers ſave one, and moſt part of his Souldiers left him, and came to *Hull*, indeed he kiſſed the Queenes hand, but (as ſome that are come from *Yorke* that were there preſent doe teſtifie) as ſoone as he had kiſſed the Queenes hand, ſhee turned her backſide upon him before he could riſe, as if ſhe had taken his perfidiouſneſſe in ſcorne: And the *Cumberland* men in that Popiſh Army doe all vow (for that he hath beene the death of ſome Gentlemen of that County) he ſhall be put in the forefront of the forlorne hope upon any deſigne, for they take him to be ſuch an unfaithfull wretch, as is not fit to be truſted either by King, Queene, or Parliament; And as a juſt reward and addition of Gods judgement upon him, the Parliament hath made him uncapable for ever ſerving in Parliament more, or for bearing any Office (ſo much as a petty Conſtable in the Common-wealth) he hath a good and vertuous Lady, much afflicted for his infidelity. The Letters out of the North doe certifie further, that Captaine *Browne Buſhell* hath acted and performed the ſecond part of a gallant Souldier, which he performed when hee tooke the Hem. *Maria* by Portſmouth, and now hath regained Scarbrough Caſtle, clapt in priſon Maſter *James Cholmeley*, whom this gaffer Sir *Hugh Cholmeley* (for he deſerves not the name of a Gentleman) had left in truſt to preſerve the Caſtle for the uſe of the Popiſh Army, enemies to our Religion, Lawes, and Liberty, yet made uſe of to ſettle the Proteſtant Religion; God open the eyes of people betimes; Captaine *Buſhell* hath (with the advice of Sir *John Hotham*) poſſeſſed himſelfe of the Caſtle, caſhired thoſe that were falſe, and hath taken truſty Souldiers from *Hull* to guard the ſame; no marvell that this *Cholmley* writ a Letter to the L. *Fairfax* to ſend him two hundred men, and he would ſurpriſe the Queene at her landing; the Lord *Fairefaxe* knew the inconſtancie of the man, and therefore wiſely diſſembled with him, that he would have advile of the Parliament before he ſent any thither, for he had cauſe to beleeve

leeve he would betray all into the hands of the Popiſh Army.

It is in the laſt place certified, from hands of good credit, that the Lord *Fairfaxe* hath removed his Quarters from *Selby*. *Cawood*, and *Tadcaſter*, and is gone to *Ferribrigges*, *Pomfreit* and *Wakefield*; and that all the Clubmen were ſummoned to come in, and that his Lordſhip, and his Generall of his Horſe (that couragious undaunted Gentleman Sir *Tho*: *Fairefaxe*) are gathering all the ſtrength they can to give Battle to the Popiſh Army, who were on Friday laſt ready to advance, being double, if not treble the number to the Lord *Fairfaxe*, God bleſſe that ſide that ſtands moſt for his glory, and the King and Kingdomes good.

A little before the Parliament riſe Yeſterday there came a Meſſenger from the Committee at Oxford, with a Relation of what hath paſſed betweene the King and Committee upon the Treaty in ten daies time, whereas foure daies were only limitted, which (as ſome Parliament men ſay) is as good as nothing, for that it is concerning the Revenue, and Magazines, and that uncertainlie too, whereas *Forts*, *Caſtles*, *Ships*, *and disbanding of Armies*, a thing the Parliament ſo much preſſeth, and the Kingdome expects, not one word of anſwer to any of them: how comes it to paſſe that plaine Engliſh hath not been ſpoke in foure daies as well as in ten, and then neither; if there were a fervent deſire to bring things to a ſpeedy iſſue, and a willingneſſe, that all the world might ſee whether the prevalent party about the King at *Oxford*, or the Parliament were the cauſe that the Armies were not disbanded, or that the Parliament deſired any things unreaſonable, why is not iſſue joyned, and the Kingdome made judge of it? God loves truth, and truth will prevaile in the end, and God grant ſucceſſe to thoſe that ſtand moſt for his truth.

Whereas

Whereas it was mentioned, a particular Relation ſhould bee made of the manner of the defeat given to the Welch in Glouceſterſhire : The partie that holds a weeklie correſpondencie thence, hath not writ, or rather his Letter is miſcarryed : But ſo many Letters are come to London to Merchants and others, of the truth of that fact, that there is no doubt of it : Some of the Letters ſpeake but of three or foure hundred at moſt that were ſlaine, but all agree in the taking of one thouſand three hundred priſoners, and two thouſand Armes, and one hundred Gentlemen, Commanders of great qualitie in Wales, and moſt Papiſts.

HE REFORMADO;

Precisely Characted by a Transformed Church-warden, at a *Vestry*, LONDON.

The Motion *of the* World *this day*
Is mov'd the quite contrary way.

67

Mutant quadrata rotundis.

Doe thou, these froward Motions LORD, *restraine;*
And set the World *in her due course againe.*

THE REFORMADO,

Preciſely Charactred by a Moderne Church-warden, &c.

IT was a bleſſed *Eaſter* (*Brethren*) that raiſed mee up againe to this ponderous *ſervice*; and if any *Feaſt* be worthy of annuall *ſolemnity*, my *Vote* is, that the *Feaſt*, of *Eaſter* (though moveable) ſhall ſtand faſt for ever. *Antiquity* tells me, that the *Office Gardiani Eccleſiæ*, is an *Office* inſtituted and dignified by the *Fundamentall, knowne, Common, and Statute Lawes of this Kingdome*, (as for the *Civill and Canon Lawes*, I have held them *execrable*, ever ſince the *High Commiſsion* departed with a *Duck* in the mouth on't) and this honour is not to be confer'd upon any, but ſuch as are judicious and *fidele*, and able to imploy (couragiouſly and *ſincerely*) the *common ſtock of Treaſure, and diſcretion belonging to the pariſh.*

It is not, I conceive, yet out of your memory how *accurately* I heretofore ſteer'd the affaires of *Parochiall Government*; nor out of mine, with what *alacrity* you ſubmitted to it: My *deportment* (then correſpondent to thoſe times) was a faire Character of *ſquare* dealing, and was, I preſume, a prime motive to your *thundering acclamations*, (which the eccho of this roofe witneſſed to the next Pariſh) in *re-electing* me the *principall Reformado* of this *Eccleſiaſticall Polity*. In the exact *execution* whereof, I intend (with the aſſiſtance of my younger *Brother*, (whom I ſhall well educate for

the next yeare) to uſe ſuch preciſe diligence (for the remainder of my time) as may *caſhiere* many *feares* and *jealouſies*, and ſettle many things, (hitherto *incompos'd*) in ſuch a gracefull *poſture*, that the *truſt* of you, that *confide* in me, ſhall not in the leaſt *ſcruple* be-bus'd. But you muſt remember the old word *Diſtingue tempora*, and then (regarding the *turning round* of the *times*) you will conceive that the *wind* ſits in another corner; and I muſt *move* by other *Rules* than formerly: for I am now more ſpiritually illuminated and poſſeſt with ſounder *principles*. The *Civill Law* is partly *plunder'd*, the *Canons* (*old and new*) have *recoyl'd on the Canoniers*, the numerous *Army of Articles* is *routed*, the *Oath ex Officio* put out of Office, and the *bottomleſſe &c. Oath* is *ſwallowed up*. The *Caſe* thus ſtanding, and that you may have a *right underſtanding* of your *Moderator*, take an *Epitome* of my *Reſolution*; but withall take this foure-fold *advertiſment* along with you.

Firſt, that I will follow the preſent *Faſhion* ſo far in my *Diſcourſe*, as to keep no *Order*.

Secondly, that my *interſperſion* of *Latine* ſhall no way authorize the uſe of that *Beſtiall Language in the Pulpit*.

Thirdly, that if my *phraſe tranſcend* your *plumbeous Capacity*, you ſhall eſteem it the fruit of my *liberall education*, before I ever *handled the Sheeres, or fingr' d the thimble*.

Fourthly, That you, who (for ſolid *edification*) fall ſo nimbly to your *Brachigraphy*, ſhall not let this *Oration* paſſe *Grub-ſtreet* without my *approbation*, nor (if it may be) untill a *ſweet Panegyrick of my ſiſter* Hannah's *compoſing may be annexed unto it*.

I begin with the *Weather-cock*, which is an eminent, *gilded, hollow, craking, comb'd*, and *variable creature*, and doth ſo wonderfully *ſympathize* with me in all, and with the preſent *turning times* in ſome ſpeciall reſpects, that I doe *Order* it to continue *Statu quo prius*; and the foure *Fanes* adorned with the *initiall letters* of my unſpotted *Name*, ſhall be *ſedulous attendants* upon't in my Livery, to goe which way ſoever it goes. From the *Weather-cock* I ſhould have *fallen* immediately upon the *Leads*, but an *Iron Croſſe* hinders

me

me in my way, which (with all other *Croſſes moveable*) ſhall be aboliſht, that nothing may goe *croſſe* in our *Deſigne*. The *Leads* I find *prophan'd* with the *Images* of corrupt *hands, irregular feet*, and with *unſanctified names*; they ſhall therefore bee removed, *purified with fire*, and *converted* into *Bullets* to button the *boſomes* of the *common adverſarie*, and to *ſeale* up the *brazen* fore-heads of the *formidable Cavaliers*. This being *diſpatcht*, I have made a fair *throughfare* to the five *Bells*, which had, indeed beene *out of frame* long ſince, were it not that, ſometimes they *ring the Changes*, (*ſweetly conſenting* therein with mee) and ſometimes *audaciouſly proclaime* an *unknowne Victory* to the *over-credulous*, which inflames all their *zeale* and *Faggots* in an inſtant. There is an impeachment as ſtrong as a three-fold *cord*, againſt foure of the Bells.

Firſt, they were *baptized* before the yeares of *diſcretion*.

Secondly, three times a day they *pollute* the *tune* of *the* fourth *Pſalme*.

Thirdly, they have *Idolatrous Inſcriptions* upon them, as (with a little of the *Sextons* help) I have curiouſly diſcovered. For, upon the firſt *Bell* there is *peccatoris*; on the ſecond *mei*; on the third, *miſerere, & Domine* upon the fourth.

Now, judge you (*Brethren*) (who would ſeeme, peradventure, to bee as wiſe as your *Officer in chiefe*) is not *Domine miſerere mei peccatoris*, *notorious* and *groſſe Idolatrie*? are thoſe words fit to bee utter'd by a *Profeſſor*, unleſſe it be with a *holy deteſtation* of ſuch *puddle*? Ah, I ſee by the *devout ſhaking* of your heads, that your *Braines* are troubled about it, that your *hearts abhorre*, and ake to thinke upon ſuch rotten *traſh*. Well, it is high time, that theſe foure be no longer hanged, but *Drawne*, and *Quartered*, that they with the abhominable *Braſſe* upon the *Monuments* of our *Idolatrous* Anceſtors, (I paſſe not though an old Aunt of mine lyes mouldering under one of them) may *Concurre* for the making of *Ordinance* to batter down the poſterity of their *Donors*. The *Wheeles* (being but *Hemicircular*) ſhall *Hang* there like *Meteors* betweene *Heaven* and *Earth*; but

but the *Ropes* may ſerve (the next Seſſions) at the wooden *Tripode* two miles out of *Town*, for the uſe of thoſe that wil not *ſtretch* their *endeavours* for *Independency* the Liberties of the *Dawes*, (our *beloved Allies*) will, by this meanes, be inlarged; and wee will further *confirme their Incorporation*, that from time to time they may make ſuch *Ordinances*, as are *conſiſtent* with the *Priviledges* of their *houſe*, and *conducible* to the *bene eſſe* of their *Common-wealth*, keeping their Courts *ad libitum*, in the *upper Region* of the *Tower*, as we doe here in the *Veſtry*. The *Clock* and *Diall*, becauſe they goe *round*, ſhall take their uſuall courſe, onely by a pious fraud, they ſhall go ſomewhat *earlier* in the *morning* and *later* at *night*, than *Truth would* admit of. This ſhall be my godly *Revenge* upon three *crook-legg'd youthes* of mine, who had rather encounter (at home, with whole *Brigades* of *Egyptian* foot *ſouldiers*, than *advance a yards length* (in a *Holy cauſe*) againſt a *ſingle Cavalier*.

I have dwelt ſomewhat long in the *Steeple*: now wee will come to *Church*, where (in the firſt *place*) I ſee the Font taking up ſo much *roome* that would be *capable of two double Taffata Gownes*; which I confeſſe, I ſhould not ſo ſtrictly have obſerved, had not the *diſcontented yoak-fellows* of my *Dyer*, & *hot-Preſſer*, (who are *crowded up behind the doore*) *drawne me to it*. Away with it, this *Font is abhominable*, a *Baſon* will be more apt for the *ſervice*, ſince it is not our *happineſſe* to enjoy ſuch a *bleſſed River as our deare brethren and ſiſters at Hackney* are waſht withall. And thoſe lofty *Pewes* which are higher by the *head* and *ſhoulders*, than their *Inferiours*, ſhal be *circumciſed*, that our *grave Matrons*, and *ſweet heavenly minded ſiſters*, (whoſe *poſture*, turning their faces *weſtward*, is moſt *amiable*) may have a more cheerfull *influence* upon us their *Governours*.

The *Pulpit*, (in reſpect of the *forme* of it, (being almoſt *round*) is *tolerable*, although my neighbour *Zacharie* the *Cooper*, (*a precious veſſell*) could *faſhion* out one more ſeemly, and to better purpoſe; but the *ſituation* of it (looking too much towards *revolted Yorke*) ſhall ſuffer a *Reformation*, and at the *Pariſh charge*, it ſhall be ſecured with a ſubſtantiall *Padlock*, leſt they, whom the meer naturall man calls *profound*, *pious*, *loyall*, and *Orthodox Divines* ſhould ſaucily *intrude* it. I can partly tell you the *poore condition* of thoſe *ſilly Prieſts*;

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Aſſoone as they aſcend the *Pulpit*, they fall on their *knees* for *divine Aſſiſtance*, as if they could not be *cock-ſure* of it at all times: then they have a *premeditated prayer*, not much exceeding a quarter of an *houre*, wherein they *petition* for *peace and unity*, and *pray* for *Kings*, *Queenes*, *Princes*, and ſuch kind of *people*, and ſupplicate our Saviour Chriſt for *choyce bleſſings* upon *Arch-Biſhops and Biſhops*, whom we have found (by the *Spirit* that we lead *about us*) to be the ſtrongeſt *Limbs* of *Antichriſt*. After this *meſſe* comes the *Sermon*, which is the greateſt part of a *weeks ſtudy*, (*written* perhaps, over and over) yet, may be delivered in an houre. Their *Concluſions*, (which we are neither able, nor willing to underſtand, are confirmed by *Scripture*, *Fathers*, *and Reaſon*. They conſult with the *Originall Tongues*, and ſuch *Authors* as are called *Authentick* and *Claſſicall*, fetching their water from the *Primitive ſprings*, becauſe they (empty Caſks) thinke they cannot have as *pure* neerer home: So, by their great skill in *Divinity*, gracefully attended (forſooth) with variety of *humane learning*, they will exhort us to ſtudy *to be quiet*, to *trie the ſpirits*, to be *Charitable*, *moderate*, *obedient to the higher powers*, and to doe things according to *Order*, with a great deale of ſuch hungry *thin ſtuffe*. I have utterly done with them and theirs, and am heartily overjoy'd, that ever I thought of this happy *Pad-lock*.

The *Pulpit-Cloth* was the *Legacy* of a blind *Zelot*, as appeares by that *Jeſuiticall badge*, (*I. H. S.*) upon't; for, as ſome of our learned *Profeſſors* doe conceive, *I.* ſignifies *Idolatry*. *H. Hereſie*, *S. Superſtition*. Oh, here's good *worke*! What but flat Popery can be expected from a *Pulpit* aparreled with ſuch a *Livery*? Theſe *Letters of gold* ſhall be delivered to the *Finer* to make *Silver* withal, and the *Velvet* (becauſe it deſerves a better *Wardrobe*, and the coſtly infirmities of the *Teſtator* ſhould be *hidden* by our *Chriſtian Charity*) ſhall be *converted* into *Window-Cuſhions* for my *new-reformed Parlor*, where I intend frequently to entertaine thoſe *immaculate Aſſemblies*, which the un-regenerate call *Conventicles*. The *Houre-glaſſe* ſhall be *turned* out of doores; for, our *extemporall Teachers* may not keepe *time* with *Clocke* or *Glaſſe*; and ſo, when they are out, (which is not very ſeldome) they can take leiſure to come in againe; whereas, they that *meaſure their meditations* by the *houre*,

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are often *gravell'd* by complying with the *Sand*.

The *Organs* are of *Leviticall*, or *Popiſh inſtitution*, and like the *breath* of a *Baſilisk*, they deter hence the two *prime Grandees of the Pariſh*, (the *moſt Celeſtiall Almanack-Makers*, and beſt *tempered Potter*, that ever lived by *heaven* and *earth*.) They drowne the *Virginmelody* of the *Gallerie*, and *middle Alley*; and againſt our wills bring our *confuſed Notes into Order*; therefore, though I adventure my *neck* (as that *deſperado* did in *Worceſters Cathedrall*, and his *Predeceſſor* at *Cheap-ſide* Croſſe) I will ſet them ſuch a *Flat* that ſhall lay them *breathleſſe on the pavement*. This *Romiſh merchandize* will yield good *Engliſh Coyne* at *Pauls* or the next *Cathedrall* that is not *Bankerupt*. The *Table* of *Degrees* prohibited in *Marriage* is obſolete, and ſo is marriage it ſelfe as here it hath beene uſed; for I ſee no ground to the contrary: but when all things *are common* (as they *ought* to be) a man may *marry*, *whom*, *when*, *where*, and as *often* as hee will. This is a very ſhort, but a ſweet and comfortable *Doctrine* to you (my *deare* and *attentive Auditory*) and ſo the ſuddaine *pricking* up of the *eares* doth aſſure me.

Let us now, take a little ſurvey of our *Church-books*. The *Bible* (which alwayes comes firſt to my ſight and handling) hath a dangerous *Apochryphall Obſtruction* in the very *Bowells* of it, which is of a *Malignant influence* upon the whole *Body*. This is compoſed of ſuch Hiſtories, as bind not our *credence*, and *morality* which ſhall not be the rule of our *Practiſe*; it muſt needs be preſently *expurged*. Yea, the *Canon* it ſelfe, in reſpect of *Tranſlation* is not free from *infirmity* (and indeed it is no marvaile, ſince ſo many *mitred heads* had their *hands* in the doing of it.) The *Geneva verſion* is farre beyond it: But old *Hugh Broughton*, if hee might have been ſuffered, had exceeded them both; A learned *Synod*, (without either root or branch of *Epiſcopacy*) muſt be the onely *Æſculapius* to *cure* this *evill*.

The *Errata* of the *Book of Common prayer* (as ſome call it) or rather the *Liturgy* of the *Church of England*, were they expreſt at large, would *over-bulke* the *Bible*; yet the ravenous *Eſau's* of the world, had rather loſe all their *Liberties* and *Proprieties* (which are their *Birth-right*) then one *meſſe* of this *red* and *black Pottage*; I will

will not *contaminate* my *lippes*, nor abuſe your *chaſte eares* with ſo much as naming any errors that are in it; but referre you to *Rabbi Lewis Hughes* (the glory of the laſt *Britiſh Druides*) and divers others, who have, already, *ſmitten* this *Belphegor* under the *fifth rib*. It further behoves us that the *ſinging Pſalmes* be reſcued from the back of ſuch a *Monſter*, and from thoſe other *humane inventions Te Deum, Da pacem Domine, & Quicunque vult*: but, *whoſoever will* that any (except the 150 *Pſalmes*) be *continued*, may doe well, (in my *underſtanding*) to defend *Robert Wiſedome's Preſerve us Lord*.

There is an errour in *John Fewells* workes, but it is an error with a *witneſſe*, and, although it be *palliated* over *Jure Divino*, yet it is *inſtar omnium errorum*, and hath in it the *ſpawne* of all Abominations; it is beyond pity, that ſuch a *Gemme* ſhould ever be *defiled* with ſo baſe a *Cogniſance*, *He was a Biſhop*. The very word *Biſhop*, (I feare I offend in naming it ſo often) imparts all the *miſchiefes* that are *Deſtructive* to a *Common Church* or *State*. Your *holy indignation brethren*) *is well expreſſed* by the preſent *groanings* of your *ſpirits*, but be comforted, for theſe *ſtall-fed Lordly Prelates* muſt come ſhortly, to their *fatall Banquet*. *Eraſmus* his *Paraphraſe* hath found the more favour hitherto at my hands, becauſe he ſometime wrote a *Tract* in the prayſe of *fooliſhneſſe*; but when I remember ſome *popiſh paſſages* in his *Colloquies*, which I *read* when I was at *Merchant Taylers ſchoole*; I cannot well *reſent* his beſt *labours*. The *book* of *Deus & Rex* is *a pamphlet* quite out of my *booke* meerly, for the *Oathes* ſake that is in it. Theſe Oathes *of Supremacy and Allegiance* are *binding things*; the *latter* was impoſed upon me when I was *a novice*, and it hath ſo hampered me this year, that I would fain, if poſſible, caſt off theſe *manacles*: for it is almoſt *Hell* it ſelfe to us that ſhould be *independent*, to be ſo pinion'd.

The Book of thirty nine *Articles* is in many things *diametrally* oppoſite to our *fundamentall Principles*, it muſt neceſſarily bee with-drawn, or farewell our *Diana* for ever. All the afore-named *corrupt volumes* ſhall bee tranſlated out of *the Church*, and all the *Iſles* thereof, into *little Brittaine*, or elſe into *Smith-field*.

Wee have but one *Manuſcript*, (*I meane the Regiſter*) and that muſt be *Corrected*; for the names of all thoſe that were *croſt* at their *Baptiſme*, *ring'd* at their *Marriage*, or *pray'd* over at their *Buriall* ſhall be *cancell'd*. No *Names* henceforth ſhall bee ingroſſed here, unleſſe they were firſt *Regiſtred* in holy *Writ*: nor will wee keep a *Record* of the *names* of ſtrange *Preachers* any more; for, they may *deliver good Doctrine in the City*, who never had *Orders* or *good name* in the *Countrey*.

The *Communion-Table* hath, long ſince, regain'd its *antient Name*, and *Site*; and I hope our *nimble-joynted Maſſe Prieſts* ſhall never be ſuffered to *offer* or *cringe* there, any more: But I will be bold, with the *round pillars* that inviron'd it, (when the *Leprous Superſtition* is ſcrap'd off) to make an impregnable fence for my hoſpitable *Buttery*. I doe well remember the *Plate*, (hee that can forget *Plate* this yeare, may be *Ordered* to forget it for ever.) I know to what *furnace* it might be *convey'd*, to what *Vſe* and *Forme* converted, and by what meanes *multiplyed* and *faithfully ſecur'd*; but there is ſuch a *Noli me tangere* upon it, that I dare not finger the twentieth part of it.

The *Pariſh Caſſe* yet, is ready to my hand, and I will preſume to ſeize upon a *fleece* of it, to maintaine at the *Church-doore*, a *guard of Long-tayl'd Vociferadoes*, ſuch as *Giles Cripple-gate*, and *Olaves old Jewry* had, leſt the *Conjuring Letany* ſhould *ruſh* in upon the *fourth* and *ſixth* day of the week, (*Heatheniſhly* called *Wedneſday* and *Friday*) that *Prayers* be not read *againſt Pride, vaine-glory, and hypocriſie, &c.* and, leſt the *Babylonian garment*, (the *Surplice*) be *ſhouldered* in, againe among us; for, to Profeſſors of our *Complexion*, no *ſmock* is more *odious*, than that of the *Whore* of *Rome*, not any *Petitions* more terrible, than thoſe that would *obliterate* our *principall Character*.

Some of our Dim-eyed *Anceſtors* could ſee unhappily, to make their *Simplicity Legible* upon the *Church-Walls*, by ſetting up the *Lords Prayer* (as they tearmed it) which is too narrow a *directory*, or *Summary* of our *Petitions*: The *Ten Commandements*, which are not (I conceive) abſolutely *Obligatory* now, under the *Goſpell*, and

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the *Creed*, which is not (I believe) *Apostolicall*; nor am I bound to *stand to't*. These shall, in *good manners*, give the *Wall* to choycer *Scriptures*, and I will be the *Master of the Sentences*, to select them. The taking downe of the *popish pictures*, out of the *Windowes*, and bringing them, (by a legall tryall) to a second *Martyrdome*, was a laudable, and *transparent worke* of my *immediate Predecessor*; But, *nihil simul inventum & perfectum*, *Rome was not built in a day, nor can it be demolish't in a yeare*, (unlesse this *great yeare*, or the next does it. There is one pretty scandalous *Baby* yet left in the *East-window*; it hath a *trim Coat* on, and an *Orient lustre* about the *head* on't.) The *Sextons Grandam*, (blinde *Soule*) who well remembers the setting up of it) shew'd it me, and told me it was our *Blessed Lady*; but truely, if she were my *Mother*, and as *high as heaven*, I will (as *Duty* bindes me) make her *Kisse* her *mother earth* once againe. And the *Angels* on the roofe of the Church, (though they did cost five shillings a piece the *gilding*) shall have their *Wings* clipt, and fall downe to *salute her*. The day whereon this *pious worke* shall be done, may be called the *Desumption of our Lady*; and (if Authority will permit) it shall be *Callendered* next unto my *Birth-Day*, which they call *8 Sapientia*.

Queene *ELIZABETHS Monument* was put up (at my charge) when the *Regall Government* had fairer credit among us than now: and her *Epitaph* was one of my Brother *Jonathan's* best *Poems*, before hee abjured the *University*, or had a thought of *New-England*. I have had no small strugling within me about the *toleration* or *abolition* of this *Statue*; and at last, have resolv'd it shall continue, but with a *Curtaine* to vaile it, that wee may regard, or dis-regard it at our pleasure: For, methinks in Forty foure yeares reigne, she might (if she pleased) have *hated the Beast of Rome* to better purpose, and wrought a more *through Reformation*; yet, (notwithstanding Her *Majesties* omissions of sorrowfull memory) of her successor (King *James*) had not been too *wise* and *learned*, as well as too *peaceable*, for our *Generation*, and his *Divines* too *sinewy* for ours to *grapple* with at *Hampton Court*, we had finisht that *worke* long agoe; which never since, till now could

meet with so faire an opportunitie. The *Escutcheons* that are *quartered* over our heads in the body of the Church, are *Emblemes* of those *honours* which some of our noble *Progenitors* purchased with the hazzard of their *bloud*, in *defence of Religion, known Lawes*, and *liberty of the subject*. I will give them leave to be *hang'd*. But when I take notice of the *Royall Armes*, and their *Motto* (*Beati pacifici.*) I cannot for the present, but entertaine some *mutinous, Disloyall, rebellious* thoughts; and a *furious zeale* would soon drive them into *action*, were it not that *Conscience, allegiance*, and *Honi Soit*, upon the *blew garter*, did *countermand* it.

Some alteration would be of postures, and names as well as things; For truely, I cannot, with an *upright Conscience*, *condescend* to kneeling at the *Sacrament*: we are not not required to be so flexible in a *superstitious adoration*; my advice is, that we either sit familiarly, or stand to't couragiously; nor ought our *Gesture* to bee the same now, at the *Gospell, Creed*, or *Glory be to the Father, &c.* as it was *in the beginning*. These and other like *Gesticulations*, came first into this Countrey, from the *City* which *stands on seven hills*, and thither (with all such *Baggage*) let them *trudge* againe. As for *names*, I see no warrant, but under *the man of sinnes owne Seale*, that this Church should bee call'd Saint *Clements*; nor indeed, (as I have learned, since I was *inlightned*) that it should be called a *Church*. Wee, onely, can discerne who are *Saints*, who *Reprobates*; and it is not hard to finde, who and what this *Clement* was, and yet deale gently with him.

But I see an approaching *Reformation* in this very particular; the *Parish Clerks* have already *passed* it by their *weekly Bills*, and other *under-Officers* (as zealous as he that lash't a *Car-man* for whistling the tune of a Psalme to his horse) doe punish our *Roman Harlots* for crying Saint *Thomas Onions*, (although they know such *Ægyptian Roots* cannot be *sanctified*.) The Law is the same concerning Saint *Johns Wort*, and *Carduus Benedictus*. And for this building, which hitherto wee *ignorantly* called a *Church* it is indeed but an old pile of Stones, (I hope to see more sumptuous, and magnificent Prisons, ere long) It was built at

their charge who vainly, thought a decent *Barne* or *Stable* too homely for a *Christian Synagogue*, and was *consecrated* (saving your presence) by some *Prelate*, as Superstitious as the *Founders*. The verity of it is, *We* are the *Church*, and this *Fabricke* (till we are otherwise provided) is but a *meeting place*, (where to our great griefe) there is too often, a *miserable mixture* of the *prophane* with the *godly*; for redresse whereof, there is no other way then (in a tumultuous fashion) to present such a *Petition* as *Authority must* not contradict.

The *Ingens opus*, and *Master-piece* of all, now calls *aloud* for your quickned *attention*, inflamed *zeale*, and well-setled *endevours*; I meane the *discreet-election* of an *able*, and *sincere Pastor*, whose *model* I have conceived briefely thus.

Hee must not *proceed* from *Wales*, or either of the *Universities*; for then we shall never understand him; nor yet from *Jericho*, least the *gravity of his beard* give us cause to suspect the truth of his *Enthusiasmes*, and *inspirations*; but he shall be a *smooth, sweet young man, well descended* (not from *Levi*, but) from the *Tribe* of *Gad*, or *Manasset*, and trained up in *Amsterdam*, the Isle of *Silly*, or (if you please) in our owne *neighbour hood*, where wee have good choyce of such whose *Mechanick professions* have left them to make the Pulpit (as others doe the sword) their *quum nemini*. Here are *Felt-makers* that can *roundly* deal with the *block-heads*, and *neutrall Demi-casters* of of the *world*: *Coblers* who can give good *Rules* for *upright-walking*, and *handle Scripture* to a *Bristle*: *Coach-men*, who know how to lash the *beastly enormities*, and *curb the head-strong insolencies of this brutish age, stoutly exhorting us to stand up for the truth*, least the *wheel of destruction roundly over-run us*. We have *Weavers*, that can *sweetly* informe *us of the Shittle-swiftnesse of the time*, and *practically tread* out the *vicissitude* of all *sublunary things*, till the *web* of our life be cut off. And here are *Merchants* of my *Profession*, who can *separate the pieces* of *Salvation* from those of *Damnation*, *measure* out every mans *Portion*, and *cut it* out by a *thread*, substantially pressing their *points* till they have *fashionably finisht up their worke*, with a *well-bottom'd conclusion*.

Out

Out of this *Groſſe heap* (wherewith wee are ſo comfortably ſurrounded) we may *pick* ſuch a one, that with a *Stentorian voyce*, (making more uſe of his *Lungs*, and *noſe* then *nature* requires) ſhall reprove our *ſinnes* in that *kind* and *meaſure* as we would have him, ſhall couragiouſly ſound an *Alarme* to *Battaile*, and tell us the *event of a war before it beginnes*, by *expounding old Viſions* and *Propheſies*, better than hee that was in *Pathmos*. Hee ſhall not need to travaile for *Orders* to the *Prelaticall Hierarchie*, hee ſhall receive *Orders* from us: I have drawne up ſome of them already for him; and by theſe you may judge of the *whole*; *ex ungue leonem*, as we us'd to ſay.

His *Habit* ſhall be a *high crown'd Hat*, *a black leather Cap*, a ſad *medley Cloake*, and *Jerkin* of the ſame, *Violet Hoſe*, and *Ruſſet Stockings*.

His *Landreſſe* ſhall evidence his hatred of *white Linnen*; and his *Barber* ſhall ſo *roundly indent* with his *Head*, that our *eyes* may as well *ſee* his *eares*, as our *eares* heare his *Doctrine*.

In his *fathomleſſe prayers* he ſhall diſpenſe much with the third *Commandement*, *and take the Lords name in vaine ex tempore*; cutting out more *worke* for *God* in an houre and a halfe, than a *ſober man* can expect ever to be performed by him that is *moſt wiſe*; and if at any time (forgetting himſelfe) he pray for the *Kings Majeſty*, it ſhall be with *ſuch diſtractions*, and *Dilemmaes*, that we can hardly diſtinquiſh it from *Treaſon*.

His *Text* muſt never be divided (we ſhall make ſufficient *Diviſions* among our ſelves) but he ſhall *wander from* it, as if it were not a *tangible body*, onely in *caſe of pure neceſsity*, he may (for a *Moment*) make it a place of *retreat*, and then *friske* abroad againe.

His *Underſtanding* ſhall bee free from all *Liberall Arts* and *Sciences*: his converſation from all humanity, and his *Diſcourſe* from all *figures*, except *Hyſteron proteron*, *Hyperbole*, *Tautalogia*, and other *Flowers* of the like ſent and colour.

He ſhall uſe no *Language* but his *Mother-Tongue*, and the *Hebrew*,

brew, (if he hath attained to it) making choyce of his *Authors* accordingly, ſuch as *Aben Ezra*, *Rabbi David Kimchi*, and the reſt.

He muſt abominate the *Greek Fathers*, *Chryſoſtome*, *Baſil*, and all the bundle of ſuch unwholſome *herbes*; alſo the *Latines*, whom the *Pope-bellied Gray-beards* of the Towne call Saint *Ambroſe*, Saint *Auguſtine*, &c. The intricate Schoole-men, as *Aquinas*, and our devilliſh learned Countrey-man, *Alexander Halenſis* ſhall not come within the ſpheare of his *Torrid Braine*, leſt his *Pia Mater* be confounded with their ſubtile *diſtinctions*; but (by ſpeciall *diſpenſation*) he may (for *names ſake*) caſt an eye ſometimes upon *Scotus*: and, (when he hath marryed a ſiſter) upon *Cornelius a Lapide*.

His *Engliſh Authors ſhould be curiouſly cull'd* alſo: He muſt not ſo much as name *Whitgift*, *Boyes*, *Hooker*, nor any of the *rabble* of *Anti-Brownists*, or Conformiſts: But his chiefe *guides* ſhall be *Knox*, *Browne*, *Barrow*, *Robinſon*, and that never ſufficiently honoured and admired *Howes* (not the *Chronologer*, but) one of our late and beſt *Tranſlators*) Hee was a man that feared not to come cloſe to the *heeles of truth*; but was a *laborious* applyer of ſtrong *poynts* to the *back*, and had alwayes a *lift* or two for the *Back-ſlider*: If any one *ſtood ſtobbornly* on his *Pantofles*, he could *worke* him as pliable as *Wax*; if there were a *Schiſme* in his *charge*, both his *Hands* and *Awle* ſhould make up the *breach* in a *zealous contraction*; He well obſerved the foot-ſteps of his *Auditory*, and grafted much *goodneſſe* into thoſe that had *gone aſide*, *driving* his *Holy inſtigations ſo home*, that, whereſoever they went, they were ſenſible of them. In a word, he was the *hammer of all humane learning*, a moſt induſtrious *converter of ſoales*; and in a ſhort ſpace, did ſet forth more *works* in *Oxe-hides*, than old *Tostatus* did all his lifetime. Oh——— I can never mention his name, nor viſit his *monument* in *Finsbury*, but preſently theſe *ſpirituall pangs* ſurprize mee——— Oh——— *He is gone, he is gone*. But there is *heavenly comfort* previded for us, or our poſterity; for *I* was told, even now in my *Viſion*, that he ſhall *come* againe, and *teach*

on earth before the *last day*. And now, heartily thanking you Holy Brethren for your preſent *patience*, I will proceed where I left.

When our *Soules* are bleſt with a *Doctor* of theſe, and the like rare *qualifications*, the next conſiderable will bee his *ſtipend* (for this *Oxe* will not be *muzzled*) which I conceive (under favour) ſhould be the ampler, in regard there will bee little or no uſe of him for *weddings*, *Churchings*, and *Burialls*; which, in our late purblind times, yielded the *Incumbent* (as the Lawyers call'd him) a comfortable *Revenue*. I thinke well (with ſubmiſſion to your *Judgements*) that wee advance him to forty marks *per annum*: but with this *proviſo*, that our *benevolent Sitters* ſhall not be inhibited their voluntary contribution of *money*, (if the *Plunderer* hath not ſent it marching into the field) or *Plate*, (if any be left upon the *Cup-board*) *Linnens*, and other neceſſaries, which, I am confident will amount to twice as much. This was the meer *motion* of my *Reverend Mother*, and deare *Siſter*, whoſe voyce may be heard where mine cannot.

And whereas we never continue long in any one *Opinion*, but *ſeparate* dayly, from *Separation to Separation*, I hold it expedient that once in every foureteene dayes, (which ſhall bee the new and full of the Moon, the true *Moderatrix* of our braynes) wee have a ſolemne meeting in my *ſanctified parlour*, where our Prophet ſhall give us a *conciſe exhortation* of two houres long, or ſome ſuch matter, and then we may *admoniſh* him of ſuch things as in the matter or manner of his former Labours, were not correſpondent to our humours, and may direct him (for the future) how *long*, how *broad*, how *high*, and how *deep* he ſhall teach us; how *gently* or *tartly* he ſhall handle our *ſores*, and when hee ſhall *reſtraine*, when *enlarge* our Liberty. And then refreſhing our ſelves in a Chriſtian manner, with a chirping cup of *Canarie*, and ſuch good things as the Gentlewomen will miniſter unto us (being devoutly *conſecrated* by a *long-winded benediction*) every one ſhall depart home

home with ſuch *preciſe* heedfulnes as may prvent the *ſcurrilous tongues of the Malignants*; for, (I muſt tell you) wee have a ſort of ſcoffing *Iſhmaelites*, that will undertake to ſee *ſinne* where *God* cannot; and with their *black mouthes* will perſecute the meekeſt *Iſaac* upon the earth.

Theſe, with ſome other things (I know not well what) are the *Compendium* of my thoughts, leaving nothing *materiall* to the care of my Succeſſors, but the ſubverſion of the *Croſſe-Ile*, the *demoliſhing* of the *Arches*, (if without danger it bee *feiſable*) and the *turning* of the maine *ſtructure North*, and *South*, (which now moſt *offenſively* ſtands *East* and *Weſt*) or taking it all aſunder for a purer *Edification*. Now onely remaines, that in a pretty *Diminitive Vote*, you pleaſe to give your Brotherly aſſent unto the *premiſes*.——

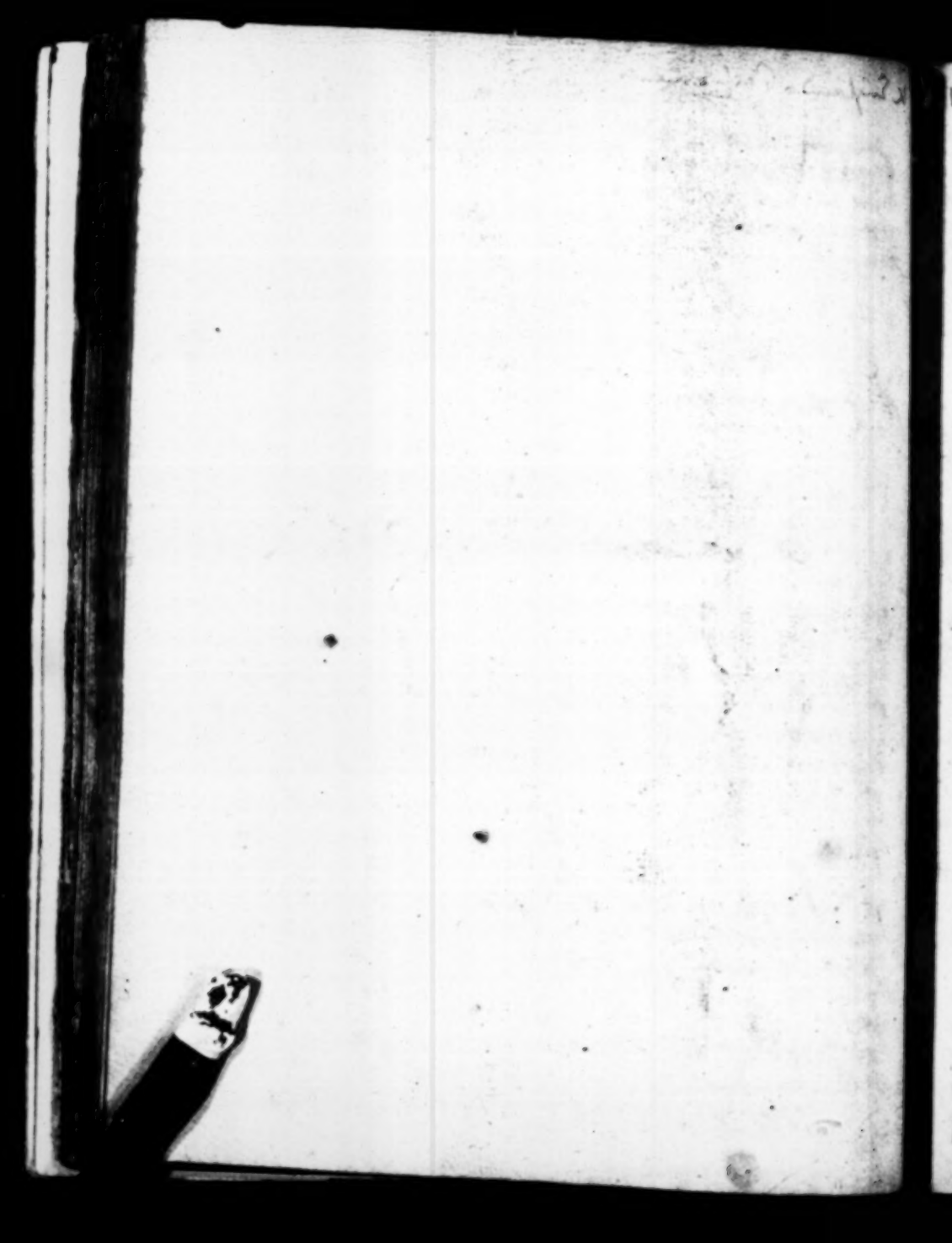
Never was *Veſtrie* ſhaken with ſuch a *Thunder-clap*! the Ayre ſeldome ſuffers ſuch a *holy violence*; your loud Chriſtian *clamour* brought this earth into ſuch a fit of *trembling*, that (I am partly perſwaded) the *Graves* were in ſome doubt they ſhould be diſpoſſeſt of their *Gueſts*.; But I am ſure this *Gale* hath driven out *Billowes* of joyfull *Teares* at my eyes, and *blown* my *zeale* into an *extinguiſhable conflagration*, which had wel-nigh *puffed* me up into another *Extaſie*. This is *Vis unita* indeed that can ſet all the Elements on worke thus at a clap. Your unanimous approbation, (my *zealous brethren*) obligeth my extreameſt *abilities* to the proſecution of my *Intendments*; reſolving as long as the old word (*Magiſtratus indicat virum*) ſtands firme, my *demeanor* ſhall expreſſe me to the *life*, and make me famous to *poſterity*.

And if the well-tuned *Vox Populi* of this Precinct will

honour mee (the next *Nativity-tide*) to bee your proper *Common-Counsell man*, my learned *Oratorie* in *Guild-Hall*, and *Pious Devotion* in the whole *Service*, shall render me as *Pragmaticall*, and *Fanaticall* a *Member* in the *Civill-government*, as possibly I can bee in the *Ecclesiasticall*.

——*Smel insanivimus omnes.*

FINIS.



K-England - Parliament

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Number 39

A CONTINVATION

Of certain Speciall and Remarkable passages informed to both Houses of PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 30. of March, till Thursday the 6. of Aprill 1643.

Containing these particulars, viz.

1. An exact relation of letters from Yorkeshire to the Parliament, on Munday last informng the certaine State of things there, and Sir Hugh Chomleys base treachery in falling to the Popish army.
2. A true relation of the votes of the House of Commons on Munday last against Sir Hugh Chomley.
3. A more fuller relation then hath beene as yet informed of the defeate given to the Welsh forces before Gloucester, and what hath beene since done thereabouts.
4. A true relation of news from Oxford of Prince Ruperts setting out to meet the Queene and bee her convoy to Oxford.
5. A true relation of the proceedings of the Treaty at Oxford, informed the Parliament on Munday last.
6. A true relation of the last votes of the Houses concerning the Treaty on Munday last.
7. An Extract of a Letter from Exeter fully informing the issue of the Treaty of the West Counties.
8. An Order of Parliament concerning the Caponchin Fryers taken in Somerset house the last weeke.
9. A true relation of Letters from Nottingham of the late proceedings of the Lord Gray, and the Cavaliers in Newarke.
10. A true relation of some late news from Stafford, Warwick, Coventry, Lichfeild and Cheshire.
11. A true relation of the repossessing of Malmsbury in Wiltshire by the Cavaliers.
12. A true relation of news from Reading of a late skirmish betweene the Cavaliers there and the Garrison at Okingham.
13. Some relations of News from Forraigne parts viz. from Holland, Spaine, Dunkirk Denmarke and France.
14. A true relation of more letters of news from Yorkshire on Wednesday last.
15. A true relation of a Remonstrance in agitation by the Common Councell of London to present to the Parliament concerning the present affaires of the Kingdome.

Aprill 6. Printed for E. Leach and [illegible]

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to both Houses of Parliament, and otherwise from divers parts of this Kingdome.

From Thursday the 30. of March, till Thursday the 6. of Aprill 1643.

THere came letters to the Parliament on Monday last by which Sir Hugh Chomleys perfidious revoult from the Parliaments service is confirmed but carried not above forty horse with him, though hee intended farre more, but all his Officers save one or two discovering his treachery, left him and stand firme to the Parliaments service.

That Captaine Bushell hath regained Scarborough Castle, clapt Master Iames Chomley in prison Governour of the Castle for the Popish army, cashiered those that were false, and taken trusty souldiers from Hull to guard the Castle.

That the Lord Fairfax hath removed his Quarters from Selby Cawood, and Tadcaster, and is gone to Ferribriggs, Pomfret and Wakefield; and that all the Clubmen were summoned to come in, and that his Lordship, and his Generall of his Horse (that couragious undaunted Gentleman, Sir Thomas Fairfax) are gathering all the strength they can to give battle to the Popish Army, who were on Friday last ready to advance, being double if not treble the number to the Lord Fairefax.

The

The house of Commons upon debate of the letters from Yorkshire and Sir Hugh Cholmleys base treachery. Voted That Sir Hugh Cholmley be forthwith disabled for continuing any longer a Member of their house.

That hee shall before ever disabled for sitting as a Member of Parliament in their house, for falsly and perfidiously betraying the Trust reposed in him by the Parliament, falsifying his Protestation and revolting to the Popish Army raised against the Parliament.

That he shall be impeached of high Treason.

Master Matten, Sir Peter Wentworth, Sir Henry Hayman, Master Samuel Browne, Master Sergeant Wild, Master Solicitor, Master Rous, and Master Strode, are appointed to prepare an Impeachment of High Treason against him.

The great overthrow given to the Welsh Army before Glocester by letters from thence on Munday last was more fully enformed to this effect dated the first of April.

SIR.

I presume the report of Sir William Waller his good successe against the Welsh, is very common with you, yet least you may not have full enformation of the truth, I have made bold to insert upon assured knowledge. Sir William pretending when he went from Malmsbury, to fall upon Cirencester, sent hither all his prisoners, whereof one hundred have taken Oath to fight for the King and Parliament, and are entered into pay, but Sir William made towards the Forest of Dean and to give passage over the River, made use of 10 boates that were intended for service at Worcester, and with them made a bridge over Sabrin, and so marched, forcing his passage through the Forest to Highnam, a place where the Welsh Forces were intrenched, and fell upon the reare of them, while other forces out of Glocester fell upon the front, and so encompassed them, slew many, tooke 1326. prisoners, 300. horse with nere a hundred commanders, since which overthrow given to the Welch some other of the Kings forces tooke a Troope of Sir William Wallers Horse, but he soone recovered it again, and above 500 horse more of theirs, nine hundred pounds in money, and store of Victuall sent in by the Country. The house of Rag and and all Wales,

cannot

cannot raiſe ſuch another Army for Horſe, Armes and Commanders, he hath ſpent at the leaſt 600 00. pounds in the expedition.

The letters from Oxford confeſſe the defeate at Glouceſter very little leſſe then is before related they alſo intimate that Prince Maurice and the Lord Grandiſon are gone with one thouſand Horſe to joyne with Sir William Lukeſbury, and the Worceſter forces, and to give Battle to Sir William Waller who is raiſing two Regiments of Foot, & two of Horſe more, having Armes ſufficient, that Prince Rupert is gone with a great party of Horſe to meet the Queene, that he went to Chipping Norton, and from thence to Stratford upon Avon: That the Aylesbury forces came as neare Oxford as Wheatley Bridge, tooke the Centinell priſoner, and the keyes of the Gate out of his hand, which made the reſt of the Souldiers there all run away to Oxford, and gave them ſuch an Alarum, that His Majeſty was enforced to riſe out of his bed at three of the clock and all the forces at Wallingford, Abbington, &c. were ſent for to Oxford. They further writ thence, that Sir Hugh Cholmeley, with foure hundred foote, and one hundred horſe is gone to the Queen, and that one Maſter Tompkins a Gentleman of the Earle of Newcaſtles is come to Oxford, and hath there Informed the King that he did ſee Sir Hugh Cholmeley kiſſe the Queenes hand before he came from thence.

An extract of an other letter from Oxford concerning the Treaty dated 2. preſent. The affaires here are at great uncertainty, the Treaty goes ſlowly forward: importing rather a protracting the time then an intereſt to conclude that way. Here hath beene much ſtirre about old Armes, and when all is done the parties in whose hands it is to be intruſted are not like to pleaſe both ſides.

The House of Commons alſo received letters from their Committee at Oxford giving them a punctuall accompt what hath paſſed betwixt his Majeſty and them in the Treaty, by which it appeareth there hath beene as yet nothing on his Majeſties part treated on, but concerning the ſetlement of his revenues and reſtoring his Magazines.

Whereupon the Commons upon conſideration of the delay of the Treaty having ſpent the foure dayes allotted to treat upon the

two

two first propositions, which ended on Wednesday last, and foure dayes more spent and nothing done, they agreed in a vote that the Treaty should continue but five dayes longer viz. till Friday next and if in that time they shall not receive his Majesties positive answere concerning the said two first Propositions, the Parliaments Committee are forthwith to come back to the Parliament.

The present affaires in the West Country by Letters from Exeter dated the first present, to this effect.

As for news we have very little, only the Treaty is broken up, and there was ten dayes more granted, till we and the Cornish men did take up Armes, our Souldiers are warned to appeare againe; our ill affected people, foure Countrey Parishes have drawne up a Petition to bee sent to his Majesty to desire peace, that it be granted to them upon the termes of the Protestation, and upon the termes of the Propositions of peace of the Cornish, for if it should be so it will be very dangerous unto all the Countrey: it was signed by many hands. But my Lord Gray hearing of it hath declared, that no Petition shall be sent without the consent of Parliament: we are like to see sad dayes, unlesse the Lord be pleased to step in and worke peace among us by his owne Almighty power; for our trained Souldiers are mighty unwilling to the worke.

This last weeke the Capuchin Friers at Somerset house were seised upon, and carried to the Sheriffes of London to be transported beyond Sea, and their superstitious Pictures, and Idolatrous Monuments defaced and ruinated, which had beene done halfe a yeere since, but that the French Ambassadour at his departure hence into France promised to send for them in sixe weekes, which the Parliament gave way to, out of a faire respect to the French King, that if by all civill and faire carriage they would peaceably depart the Kingdome, in regard the Queene was beyond Sea, and they were by Treaty of Marriage to attend her though the Parli. never confirmed any such treaty, and since the French Ambassadour suffered his time to elaps, & almost half a year more, and since within these six weekes severall Orders were made for their removall, and notice given to them of it conceiving they had

had had so much modesty and understanding as to have departed quietly, all which they slighted, because it was the Order of the house of Commons alone, and the house of Commons receiving daily Information of the great resort of English Subjects to Masse there, which is Treason by the Law of the Land in those that shall officiate it, would not with patience any longer permit Masse to be said, almost at next doore.

By letters from Nottingham shire it is certified that the Lord Gray is quartered at Rockingham Castle in that Countie and disarmes all the Malignants in these parts and imposeth taxes upon them to pay his forces, those that pay have no harme, but if they refuse his Soldiers plunder them as Sir John Lambe and some others from whom he tooke twentie horse and other Plunder.

That the Cavaliers are strong in Newarke upon Trent, for they have 12. Troopes of horse and 1500 foot, besides those of their partie in Belvoire Castle, a house belonging to the Earle of Rutland, that they from those places make incursions into Lincolnshire, where they bereave the people of their horses and other goods, and that they impose intollerable Taxations upon the Inhabitants of those parts, that they have lately taken Grantham, and as some say Stamford also in Rutlandshire, and that there are about four thousand men in and nere Lincolne, who lie still, and suffer them to harrasse and pillage all those parts of that County. That Serjeant-Maior Griffith hath lost almost al his brave Troope of horse, which he raised at his owne costs and charges, to the value of neere three thousand pound.

Out of Staffordshire it is enformed that Sir William Brueton is returned into Cheshire & Sir John Gell to Derby taking the Earle of Chesterfeild and the Lord of Northamptons body with him, the Warwickeshire, and Coventrey, forces came backe from Coventrey and Sergeant Maieor Russell with 200. men, remaines in Lichfield. If Sir William Waller had came into those parts sure another manner of worke had beene built upon that noble Lords foundation, the Lord Brooks, whose end hath ended the hopes of many that for his and the cause sake went downe, and hitherto have lived at their owne greate cost and and charge many of whom are disperst and others desire to doe the like.

From

From Briſtoll it is alſo certified that after Sir William Waller was marched from Malmesbury, and ſent away the commanders priſoners to Briſtoll and Glouceſter, the Cavaliers came and repoſſeſſed themſelves of the Towne againe, finding none therein but the Townſmen, and one piece of Ordnance which Sir William found there when hee tooke it, and being a very ponderous Iron Peece leſt it behind.

From Okingham in Berkeſhire it is informed, that fourſcore Muſketiers of that Garriſon were to Reading, came very neere the Towne, and ſtayed a great while there, expecting the appearance of ſome of the Cavaliers, who not comming out, they retyred to one Maſter Halſteds houſe neere thereunto, and ſtayed there two houres, whence iſſuing out, two troopes of horſe came out of Reading to attach them, but they drawing themſelves into order, valiantly fought with them, and put them to flight, tooke 9. of their horſes, and retired ſafe to Okingham.

Some forraigne newes. from Holland it is ſignified that the Provinciall States of Holland, Friſland and Zeland have agreed to lend the Parliament 100000. pound towards the maintenance of the Warres in Ireland to be repayed out of the Rebells Lands according to the Parliaments propoſitions for Ireland.

Out of France they write, that at Cane a great towne in Normandy, the Fryers have expelled the Proteſtants there, out of the Church which was allowed them, and keep the poſſeſſion of it againſt them by the connivance of the Governour & Magiſtrates of that Towne, and that it is likely to goe ill with the Proteſtants in France, becauſe the Popiſh world hath combined to extirpate the Reformed Religion throughout Chriſtendom.

From Dunkerke in Flanders they write, that a great Merchant ſhip which came thither onely to Traffique, is ſtayd there for the King of Englands uſe, becauſe ſhe had not a warrant under our Kings hand and ſeale, to teſtifie her compliance with him. The like hath beene done in the Sound by the King of Denmarke, as alſo another Engliſh Ship is ſtayed by his Command at Luckſtade, which lieth at the mouth of the River Elbe, going up to Hamburg.

By

By more Letters from Yorkshire, the perfidious treachery of the Apostate, Sir Hugh Cholmley in betraying part of the Parliaments forces into the hands of the Popish army, is further signified, and that he prevailed not with above a 150. horse and foot to fall in with him, and that most of his Officers disserted him, and are come to Hull to Sir John Hotham.

That at his first comming to the Queenes Court he was brought to kisse the Queenes hand, but assoone as he had kissed it she turned her back upon him, as if she had taken his perfidiousnesse in scorne.

And that the Cumberland men in the Popish army, do vow to reward his treachery for that he came not in sooner, and was the death of some of the Gentlemen of note in their County whom they much esteemed, in the time he held up armes for the Parliament.

The Common Councell of the Citty of London are about passing a Remonstrance to be tendered to the Parliament of a very high nature and great consequence wherin they desire the Parliament to declare what the Kings power is, and how farr it may bee legally extended, and how not, and that they would also declare what power the Parliament hath, and how farr it may extended, requesting them to continue constant to their Votes and Ordinances, wherby they have engaged all the well affected partye in the Kingdome in this Warr, that according to their power (as they have often promised) they would bring Delinquents to condigne punishment and not to suffer the previledges of Parliament to be so often violated contrary to their Protestation which they and the whole Kingdom have vowed to keepe with their lives and fortunes.

FINIS.

THE RIGHT AND LEGALL CHVRCH-WARDEN.

Declaring and expreſſing their lawfull admittance unto the ſaid office by the choice and appointment of the Lord *Major* and *Aldermen* of *London*, the *Majors*, and *Bailiffs* of *Cities* and *Corporations* and by the *Juſtices* of peace in each County through *England*, ſo that they may be legally authorized without any future dependance on the Prelates.

In a Petition *exhibited with all due reſpect unto the right Honourable the Lord* Major *and* Aldermen *of* London.

By *Rich. Dey* Miniſter of the Goſpell.

LONDON,
Printed for *Thomas Underhill* at the Signe of the Bible in Wood-ſtreet, 1643.

THE

CHVRCH-WARDEN.

The right and legall CHURCHWARDEN.

To the Right Honourable the Lord *Major* of the City of *London*, and the right worshipfull his Brethren the Aldermen of the same.

The Petition of Richard Dey *Clerke*, &c.

WHereas the long abuse of some ecclesiasticall laws (the remedy whereof we find to be difficult, especially the same being manmaged by corrupt persons, whose abusive practises are so much the worse by how much the more power & authority such persons have to disburden their Malignant disposition either in Church or Common-wealth) by the discords and distractions of the Church have produced many distempers and disturbances in the Common-wealth (which tend to destructive effects, if not warily and timely prevented;) so that the abuse of such Laws by such abusive persons, having already effected so much evill, is very likely to produce much more (which thoughts are sufficient instigations to stir-up every good Subject in his place to use his utmost indeavour to hinder the growth of so great mischiefe.) And forasmuch as we find it so exceedingly difficult not only to rectifie old bad Laws degenerated into worse customes, but also to obtaine any better new, we have the more reason to reflect our thoughts upon the persons who are to have the management thereof, which by custom and constitution of some offices may be more changeable from bad to better persons, who like good Bees may gather the hony from those flowers of Law now in force, where formerly Spiders have gathered poyson, that so the venome of every bad custome may be mollified by the dexterity of those that have the guidance. And whereas there is an happy concurrence in the civill government of this City by the blessing of God and speciall care of good Citizens, in their late more then ordinary regard, according

cording to their right and priviledge to choose good and well-affected Aldermen and Common-councell men, so not only the said Common-councell and other Governours will be much strengthned and well assisted, but also the generall unity and unanimous concurrence of this whole body politicke will be marvellously augmented, if the like industry and speciall care be had, that none but such as are very well known to be solidly discreet and well affected men be chosen and nominated to that ancient, commendable and very usefull office of Church-warden; an office which as it is much countenanced both by the common Statute and Ecclesiasticall Laws yet in being; so hath it exceeding much influence upon the publick-weal, as relating both to Church and Common-wealth and concerning all mens Religion, persons and estates, whether rich or poore in every Parish.

To this end therfore your Petitioner is submissively bold to present unto your grave wisdoms his desire, that the good Statute enacted by *Parliament* in the 43 year of *Q. Elizabeth* of happy memory, intituled, *An Act for the relief of the poor*, may be put in due execution, as concerning the nomination of *Church wardens* and *Overseers*, who are *to be nominated yearly in Easter-week or within one moneth after Easter, under the hand and Seal of two or more Justices of Peace in the same County, whereof one to bee of the Quorum dwelling in or neere the same Parish or division where the same Parish doth lye*, and under the hands and Seales of *the Majors, Bailiffes or other Head-officers of every Town and place corporate, and City within this Realme, being Justice or Justices of Peace*, and likewise under the hand and Seale of *every Alderman of the City of London within his Ward*, as by the said Act more at large may appeare (though it have bin much neglected, and in that point long disused, by the subtill practise of the Prelates, who within a yeare or two after the making therof, *viz.* in the first yeare of K. *James* of famous memory, made and ordained a Canon in their *Synod* or *Convocation* at *London* 1603. *That all Church-wardens or Questmen in every Parish shall be chosen by the joynt consent of the Minister and Parishioners if it may be, but if they cannot agree upon such a choice, then the Minister shall choose one, and the Parishioners another, and without such a joynt or severall choice none shall take upon them to be Church-wardens, &c. Can. 89.* by which crossing Canon the practise and custom of the said Statute is nullified, and therfore the Petitioners desire is, that the said Act may be so put in due execution in point of nomination of the said *Church-wardens* and *Overseers*, that whether they be chosen by the *major* or *minor* part of Parishioners or otherwise by the Minister, yet by the advice and assistance of the Common-councell men of the severall Parishes they may be approved and nominated as afore-said by each Alderman in his ward under hand and Seale according to the tenour of the said Statute,

43. Eliz. c. 2.

The subtilty and audacious boldnes of Prelats to make a Canon against a Statute contrary to it. H. 8 c. 19 and to take that opportunity the Kingdom being full of busines and the Parliament unwilling to offend and distaste the new King or wrangle with the Clergy, & to make it so plausible that we would willingly obey it.

Statute, and that none may be so nominated, who are not known to be of sound discretion and well-affected.

And your Petitioner shall be the more engaged to pray for a blessed successe, both of this, and other your pious endeavours for the good of Christs Church and people, &c.

Now concerning the ground of this Petition two things are very considerable, 1. Whether this Statute be in force. 2. Whether this be the true sense and meaning of it.

1. This Statute being apparantly the same in substance (only amended, enlarged and explained, but very little changed) with another of the same title and nature, made the 39 yeare of her raigne, and made only to endure till the end of the next Session of Parliament, which was in the 43. yeare of her raigne, at which time instead of reviving it againe, this was made out of the other, and made likewise to endure no longer then to the end of the next Session of *Parliament*, which was in the first yeare of King *James* of happy memory, at which time the Prelates made the 89 Canon, and the Parliament, *cap.* 25. continued this Statute with an addition to the end of the first Session of the next Parliament, and the third of King *James*, being but the second Session of the same Parliament in the first yeare, so the next was in the seventh yeare, and in the 21. yeare it was (with an addition made 1°. *Jacobi*, and another then added further) adjudged ever since the Session of Parliament in the seventh yeare, to have bin of such force and effect as the same was the last day of that Session, and from thence forth until the end of the first Session of the next Parliament, which was in the first yeare of King *Charles*, and so after so often continuing it was lastly revived in the third yeare of his Majesty King *Charles* that now is, and whom God long preserve and so remaineth in force (or also a great number of other Statutes are out of force, which together with this were revived, 3. *Caroli cap.* 4.) to the end of this Parliament, which God of his goodnesse blesse and prosper to the stablishing of many more good Laws.

2. Now as touching the sense, the only doubt that is or can be taken concerning nomination is whether the meaning of the first full period be that *the Church wardens, and foure, three or two housholders to be nominated yearely, &c. shall be called Overseers*, or *that the foure, three or two housholders only to be nominated*, as afore-said, *shall be called Over-seers*, now if the words should be taken this latter way, the sentence would be non-sence, leaving out the Church-wardens from any construction with any verbe, and so the words following, *They or the greater part of them* would only have relation to *the foure, three or two*

Housholders, whereas they must needs relate unto the *Church-wardens and Housholders* both, and therefore it must needs meane that *the Church-wardens and Housholders*, &c. *to be nominated*, &c. *by two Justices*, &c. *shall be called Over-seers*, &c. *And they or the greater part of them shall take order*, &c. and so it followes accordingly, *by the said Church-wardens and Over-seers, or the greater part of them*; but a little further in the Statute it makes all cleare and undeniable, that the nomination is meant of Church-wardens, as well as Over-seers particularly so called, in these words, *which said Church-wardens and Over-seers so to be nominated, or such of them as shall not be let by sickness*, &c. *shall meet together at least once every month in the Church*, &c. And againe a little further it followes as plainly; *Shall pay and deliver over to the said Church-wardens and Over-seers newly nominated and appointed, as aforesaid*; and yet further in the said *Statute*, it follows more plainly and expressly thus; *And every of them respectively within their severall limits, Wards and jurisdictions to execute the ordinances before mentioned concerning the nomination of Over-seers, the consent to binding Prentices, the giving Warrants to levy taxations unpaid, the taking account of Church-wardens and Over-seers*, &c. So that this being so plaine and manifest, that no man can deny it who hath out of whole senses I shall not need to adde a word more for this, but only that which followes in the *Statute* (which I hope will be a motive to the granting of this Petition) *That if in any place within this Realme there happen to be hereafter no such nomination of Over-seers, as is before appointed, that then every Justice of Peace*, &c. *and every Major, Alderman and Head Officer*, &c. *where such default shall happen shall loose and forfeit for every such default fine paid to be employed to the relief of the poore of the said Parish*, &c.

A short touch of the nature and office of Church-wardens.

If we would truly understand what a Church-warden should and ought to do, we must consider the nature and nature of his office, he is now called *guardianus Ecclesiæ*, his nodes, keeper and defender of the Church and Church-goods, and *ædituus qui sacris ædibus præest*, one that hath the rule, over-sight and care of the publike place appointed for Gods worship, and such things as pertain therein, and although the Arch-Prelate of *Yorke B. Williams* would perswade us, that he is only *the Bishops proper Officer*, *Holy Table*, pag. 78. (as indeed they have lately under the tyranny of the Prelats been shamefully abused rather, as if they were their sworne vassals then any authorized Church-governours) and that *as the Arch-deacon* is the Bishops eye (no marvell then if the Bishops be blinkard) *so the Church-warden is only the hand of the Bishop to put all his mandates in execution*, *Holy Table*, pag. 80. yet it should seeme that his office is of farre

more

more excellency, as intrusted by the people with all the Church and Church-goods, and the Ministry thereof, and to stand for them and their right in the ministery and ordinances of Christ against the *Pope*, the *Prelate*, the *false Patrons*, [illegible] lewd Priests, and that even by paction or covenant and agreement with the very first *founders* of Churches, who (as appeares in the Canon Law) sometimes would not build Churches, except they and their successours (whom in charity they hoped would prove as godly and religious as themselves to withstand the incroaching Prelates who foisted in so many lewd Priests) might have the nomination and putting in of one *Minister or Rector* so called, and the very Popes Canons allowing in every Church small or great *Rector & religiosi*, a Parson and other Clergy men, *& clerici duo ad minus in Ecclesia esse debent*, that at least two Clergymen ought to be in every Church, *Gratiani decret. par. 3. de consecr. dist. 1. fol. 424. ad marg.* And likewise our own Service-book (which I know our Parsons love so well, that for it they would hazard all their benefices in *England*, not out of truth and devotion, but that thereby they may keepe under in bondage and drudgery their five-pound-journy-men) even it (which they say is stablished by Parliament) allowes in all Churches in *England* (for the booke is generally imposed) *Pastors and Curates, Rubr. to Prov. Bapt.* and *the Curat of every Parish* (besides whom the Patron will find a Rector) *shall diligently upon Sundayes instruct and examine so many children of his Parish, Rubr. of Confirm.* and yet he cannot be the Parson, (who in all laws and in common speech is another title, and another power and privilege.) So I say these *Gardians* or *Wardens*, who are in every Parish at least two, with consent of the people should nominate the other upon every lawfull vacation, which is only 1. by *Death*, 2. By legall *deprivation*. Or 3. By voluntary *resignation* or *departure* to another living, although indeed the Bishops from the peoples commendation had the legall approbation and admittance, as to whom it belonged to see that no ignorant, unable, unworthy, or unfit person should through the peoples ignorance be brought-in by friendship, flattery or any sinister meanes: and therefore the nature of this office being such, as likewise to be a Warden in time of the vacancy of a Rector: I find it committed to the care of these Wardens by Arch-bishop *Parker*, and the Synod at *London*, 1571 *Æditui nullum nec Rectorem, nec Vicarium recipient ad ministerium Ecclesiæ suæ nisi quem Episcopus institutione sua approbaverit & in possessionem illius Ecclesiæ mandato suo miserit, nec Parochum recipient nisi literis & sigillo Episcopi nominatim illi Ecclesiæ commendatum.* pag. 18. That the *Church-Wardens* shall receive no man, neither *Parson* nor *Vicar* to the ministery of their Church, but whom the Bishop by his institution shall approve, and by his mandate put into possession of that Church, neither shall they receive any *Curat*, except

Church-wardens may keepe out any Parsons journy-man, for not the Parson, but the Bish. hath power to put in or put out a Minister, evē the Curat should not come in by the Parson.

except he be commended to that *Church* by name under the hand and Seale of the bishop, nay even the Prelates owne chiefe Canons at their *Synod at London*, 1603. (For I hope I may be allowed to cut-off *Goliahs* head with his owne Sword) doe not only give leave, but expresse command, *That neither* * *the Minister, Church-Wardens nor any other Officers of the Church shall suffer any man to preach within their Churches or Chappels, but such as shall appeare unto them to be sufficiently authorized thereunto. Canon* 50. These grounds considered and compared, seeme to agree much with that name and office mentioned in the new Testament ἀρχισυνάγωγος, *Princeps Sinagoga*, the *Arch-sinagogue* or *chiefe-Congregationer* or *Ruler of the Sinagogue*; the word is mentioned at least 7. or 8. times in the new Testament, *viz. Mark*, 5.22.35,38. *Luk* 8.41,49. & *Luk*.13.14. *Act*. 13.15. & 18.8,17. where two are mentioned *Crispus* and *Sosthenes* in one Congregation for ought appeares contrary, but *Act*.13.15. it is manifest that in one Sinagogue there were 3,4. or more, for the word is not the duall, but the plurall number ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτὸν, *The Rulers of the Sinagogue sent unto them* to preach, whence it is evident they were many, and joyntly had power to admit a Preacher after their ordinary duties ended, in that Congregation where the Apostles themselves were both hearers and Preachers, so that here seemes as good ground for this office rightly testified, as for πρεσβύτεροι τοῦ λαοῦ, *Elders of the lay-people*, mentioned, *Mat*. 21.23. and other places, where the consequence seemes to admit therof, but of this, as also of our *Parsons, Vicars, Curates and Lecturers* their right and standing divine or humane with the intolerable * tyranny of some over others, I shall have occasion to speak more at large hereafter with Gods assistance, and in the mean time, I shall bid the Christian Reader heartily to farwell. *London April* 3.1643.

* every beneficed-preacher being injoyned by the 45 Can. to preach one Sermon every Sund. and mere they will not doe except they be paid the rest of the day the Churchwardens have power to admit another even by this Canon, for if they may refuse they may admit.

* As now at this present Mar. doth most shamefully tyrannize over me, who have ever respected him in all things.

FINIS.

ZIONS IOY IN HER KING,

Comming in his Glory.

WHEREIN,

The estate of the Poore distressed Church of the Gentiles (travailing in the Wilderness towards the new *Jerusalem* of the Jewes) in her utmost extremities, and height of her Joyes, is lively delineated;

In some Meditations upon that Propheticall Psalme 102. wherein the sense is opened, and many difficult places of Scripture inlightned by a harmony, and consent of the Scriptures.

Delightfull and profitable to be read in these times of the Churches troubles, and much longed for restauration and deliverance.

By *FINIENS CANUS VOVE.*

Compiled in Exile, and lately now revised and somewhat augmented as the weight of the Subject and the revolution of the times required.

Isay 33. 17.

Thine eyes shall see the King in his Glory, they shall see the Land afarre off.

Psal. 107. 43. *Hos.* 14. 19.

Who so is wise to observe these things, even they shall understand the loving kindnesse of the Lord.

MVnDo In reX ChrIstVs regnabIt VaVs & VnVs.

1643. April. 6.

It is ordered this three and twentieth day of January, 1642 by the Committee of the Commons House of Parliament concerning Printing, that this Booke Intituled Zions joy in her King, comming in his Glory, be printed. John White.

Printed at *London* for *Benjamin Allen*, in Popes-head Alley, 1643.

TO THE READER.

IT was the desire of *Augustine* to have seene Christ in the flesh, *Paul* in the Pulpit, *Rome* in her glory, things that could not be attained; but what Christian is there who is not glad to see Pulpits furnished with men of *Pauls* spirit, who carry the message of Christ in their mouthes, the image of Christ in their lives, the marks of Christ in their bodies, and setup Christ in his Throne in their writings? and would not be glad to see Christ, not in the flesh, but in his power riding on his white horse, *Rev.6.* with his bow and arrowes in his hand conquering his enemies, and ruling his people with his golden Scepter? to see *Rome* not in her glory, but ruins, downfall of *Rome* and *Babylon*, with all that Antichristian faction? to wch purpose give me leave to commend this little Treatise to thee; the maine scope whereof is to give notice to the world that Christ is up & at work to make way for his cōming, wherein the Author hath taken in hand to lay down the signes of it, both from the word and workes of God, that he is not far off; and truely the great shakings that now are in all Christendom, & especially in these Islands, foreshew that God is about some great worke, & will shake down (his house) that rotten frame of Hierarchy & Antichristian government before hee have done, and not leave till hee have made way for such materialls as may make way for a better building then formerly; and that there shall be a new heaven and a new earth, wherein dwels righteousnesse, and that there shall be not onely a reformation, but a resurrection of Christians in the world. Oh how welcome would that day be to the godly, as *Noahs* Dove when she brought the Olive leafe in her mouth, or the reappearing of the Star to the wise men, as a returne after a tedious storme to the Mariner! Amongst the many truthes that are abroad, very few have taken any paines in this subject, wh ch is of as great concernment as any one for the present, and therefore thou maist take some paines to reade over and weigh the scope of the Author; let us adde our endeavors to the work, by praying, beleeving, and laying downe the old way of superstition, if we may be ready to receive Christ when he doth come, to further him up to his Throne, and bid him welcome.

John Allen.

The Author to the Reader.

Courteous Reader,

LArge Prefaces are neither pleasing or profitable, I will not trouble thee with more then needfull in reading the insuing discourse of the state of the Church in her present extremities and future joyes: Three things may seeme to bee usefull for thy consideration.

1. Concerning the Psalme it selfe.
2. The matter handled from thence.
3 The intention and ayme of the Author.

First, for the Psalme it selfe, the illustration of verse 1. may serve for Preface touching the Psalme in generall.

Secondly, touching the matter handled from thence in particular, it is for substance a harmony and conference of the Scriptures for clearing the scope of this Prophetical Psalme, and minde of the Spirit of God, in what is there written for our instruction.

And these Scriptures are most part prophecies of the old Testament, conferred with the new, and almost every where with the rest of the divine Oracles.

In reading of the Prophecies we finde, first, some things which have both a spiritnall and literall sense, where the spirituall sense hath beene usually received, and the literall rejected of most interpreters, as in most of the Prophecies concerning the Jewes conversion and comming in to Christs kingdome, and of the flourishing and spreading of Christs kingdome in the world. Secondly, some things have a literall sense onely, and yet taken mystically of many, as most of the Prophecies concerning the Jewes returne to their owne Country, and

poſſeſsing it in outward proſperitie in a flouriſhing happy con-
d:tion in this world. Thirdly, ſome Propheſies have beene ta-
ken to be fulfilled and paſt, which here thou ſhalt finde never
yet fulfilled, and bee yet to come, and belong to the time of
Cl r ſts kingdome in the later dayes. Fourthly, ſome Prophe-
ſies which are ſayd in the new Teſtament to be fulfilled, are
but yet in part fulfilled, and have a further reach then we
have beene aware of, for Chriſts kingdome is not yet accom-
pliſhed (ſaith Calvin *upon* Eſay *very frequently) and though*
they have beene taken as fulfilled plenarily under the Goſpell,
it is true in part; but ſo as yet the Goſpell hath a further ex-
tent then we have yet ſeene or attayned to; and many things in
it, as well as in the old Teſtament, have a further reach
then we have beene aware of, even to the time of the comple-
ating of Chriſt kingdome in the later dayes, in the glorious
eſtate of the new Church, after the ruine of Rome, the Jewes
full converſion, and ſpreading thence to the ends of the earth.

That ſuch a glorious ſtate of the Church ſhall be, is clearely
evinced by theſe reaſons. Firſt, the Scriptures teach us abun-
dantly, that the Churches enemies who have long flouriſhed
in peace and proſperity, rage and tyranny over the Saints,
ſhall at length be plagued and utterly deſtroyed. Secondly, it
ſuits with Gods Juſtice, to render vengeance to them, and
reſt and peace to the Church even in this world. Thirdly, it
ſuits with Chriſts kinglyglory and honour to make his Church,
his kingdome glorious before hee reſigne it to the Father.
Fourthly, God hath promiſed this to Chriſt and his deare
bought Church as a reward of his and their ſufferings in this
world. Fiftly, experience of former great deliverances teach
it. Sixtly the fall of Antichriſt at hand, and the beginnings
of Romes ruine leade to it. Seventhly, ſtrange ſignes and won-
ders in the world of late are forerunners of it. Eightly, the
changes and alterations the Lord Jeſus is daily working in
the world, are lively effects of his working in the remote be-
ginnings and preparations to his kingdome: all which in the

enſuing

enſuing treatiſe thou ſhalt finde cleared from the Scriptures, and we confidently expect to bee fulfilled by ſuch wayes and meanes as men leaſt thinke of; when the Church is at laſt gaſpe, overwhelmed and given for loſt in all humane eyes, then Chriſts Arme ſhall put on ſtrength as in the dayes of old and worke ſalvation, Iſay 51. *and* 59. 17. *then his workes breake out in the world, he will doe great things,* Joel 2. 21. *when he ariſes to build his* Zion, *he will appeare in his glory, and will be glorious in his workes to the ends of the earth: for betweene Chriſts firſt appearing in the fleſh and his laſt appearing to judgement, there is a middle or ſecond appearing of his, as* Alfonſus Mantuanus *and others ſay, which they call his virtuall comming to ruine Antichriſt and reſtore the Church. And whereas here our Pſalme affords us frequent matter of treating of the Churches low eſtate in the Wilderneſſe: the Wilderneſſe I conceive to be every place where the Saints are oppreſſed and hunted of the enemies like wild beaſts for rage and madneſſe, ſo greedy of their prey as grudge the Saints the very common ayre to breath in, gape and ſome with rage to devoure them: and ſo the Wilderneſſe is not barely a hiding place from their rage and malice, though God even there provides ſome corners of mere ſafety to ſome then to others; for the Lord hath promiſed to make the ſame Wilderneſſe a place of reſt and ſafetie, yea a Paradiſe of all felicity in the end,* Iſa. 35. 1. Chap. 51. 2, 3. Cant. 7. 11. Ezek. 34. 12. *to* 29. 3. *Laſtly touching the intent and ayme of the Author, who having ſuſtained ſome ſhare in the Churches ſorrowes, and bitter troubles many yeares, toſſing in tempeſts and floods of great waters, in a part of the world, to him a Wilderneſſe, under the rage and malice of all ſorts of oppreſſors in Church and Commonweale, like wild beaſts hunting for their prey, where he ſome yeares agoe by their rage and malice, with a violent tempeſt was driven into another corner of the world, where he found himſelfe but ſtill in another part of the Wilderneſſe, where in his weary pilgri-*

mage he ſtudied to finde out ſome ground and footing of ſome future reſt, at leaſt to his hopefull poſteritie, even in this world; where he firſt compoſed theſe meditations in his ſad condition and exile, from whence with ſhipwracke in his outward eſtate, he is now at laſt wet and weather beaten, through ſome hazards of perſon too, returned to his countrey, in litle better then exile, ſtill from his diſconſolate family, and finding the Lord Jeſus daily working forward, in his worke of renovation of all things, in ſome remote beginnings of his kingdome in the world, according to his weake ſight and expectation; he could no longer neglect to communicate ſuch things to others, as were the chiefe ſtay and ſupport of his oppreſſed ſpirits in his bitter troubles: which now he hath alſo lately reviſed, ſeriouſly examined, and found comfortably confirmed, from the daily workings of the Lord Jeſus, towards the ſetting up of his kingdome to the comfort and conſolation of all who waite for redemption in the Churches reſtauration and full deliverance. If thou that readeſt be one that hath had a ſhare in the Churches troubles, then here is ſome good newes will be welcome to thee: who ever thou art, if a ſincere Chriſtian, thou mayſt finde ſomewhat to thy information, and furtherance of future conſolation: if any thing ſuite not with thy judgement or affection, waite on God who may reveale it in due time; Judge nothing raſhly, but bury it in that love which thinketh none evill: In which love I leave thee not willing longer to detaine thee in too large an entrance, from looking into the varieties following.

Scripſit in Exilio,
FINIENS CANUS VOVE,
conſtanter expectans Dei
promiſſionis gratiam.
Hoc *Finiens Canus vovit,*

A briefe View of this 102. PSALME.

In the Pſalme we have two principall heads or parts.
1. A Prayer, Verſ. 1. to the 14.
2. A prophecy, Ver. 14. to the end.

1. Part. In the Prayer we have theſe 6. things.

1. The prayer it ſelfe not ordinary but extraordinary.
2. Of whom, of the poore afflicted Church.
3. The time when, in time of great extremity.
(Ver. 1.)
4. The manner of it, very vehement and fervent, wherein ſhe firſt craves audience, and ſpeedy hearing; ſecondly, deprecates the Lords angry countenance, Verſ. 2, 3.
5. The matter of it; Sad complaints of
   1. Conſumption of dayes, Verſ. 4. 12. of ſtrength, Verſ. 4, 6. of Spirits, ver. 5. 12. 25.
   2. Sore troubles, ſuch as make her neglect her food, Ver. 5.
   3. A mournefull ſolitary life in the Wilderneſſe, Ver. 7.
   4. Continuall watchfulnes in her husbands abſence, Ver. 8.
   5. The rage and reviling of her enemies continually, Ver. 9.
   6. Courſe diet or homely fare, Verſ. 10.
   7. The ſenſe of the Lords Anger, in ſore deſertions, and loſſes of both inward and outward priviledges, brought to extremities, Verſ. 11.
6. To whom the Church in theſe great troubles powres out theſe her ſad complaints, that is to her Jehovah, Ver. 1. Chriſt the ſecond perſon, to whoſe kingly office her deliverance pertaines, *Joh.* 5. 22. her ſtrong God, as able to doe it as hee is faithfull to performe his promiſes, Verſ. 25. and alſo unchangeable, to make up her full aſſurance of it, V. 13. 25. 27.

2. Part. In the Propheſie or Prophetical part of it we have 2. things.

1. Jehovahs ariſing for her deliverance, Verſ. 14. wherein wee have foure things.
   1. The grounds of her aſſurance of it.
      1. It is high time to favour her.
      2. It is his own ſet or appointed time.
   2. The Arguments that move him to ariſe.
      1. The low eſtate and ruines of his houſe and family.
      2. The pity his old ſervants have on the ruins of his houſe, as ſcattered ſtones, & duſt, move him much more to pity, Verſ. 15.
      3. His wonted gracious reſpect to the prayers of the deſolate, Verſ. 18. 20, 21.

3. The

3. The time of his ariſing, the ſet or appointed time, wherein 5. difficulties handled, and 11. Signes of his comming proſecuted.

4. The end of his comming, for the Churches deliverance, his high prayſes, Verſ. 22.

2. The manner of his comming, very glorious, V. 17. in three particulars.
   1. In himſelfe.
   2. In his actions.
   3. In the extent of them.

1. In himſelf; in warlik poſture, in 5 things.
   1. In his kingly titles.
   2. In his royall perſon.
   3. In his apparell.
   4. In his riding and comming into the field.
   5. In his royall attendants.

2. In his actions; glorious in three particulars.
   1. In conqueſt of his enemies.
   2. In converſion of Jewes and Heathen, Verſ. 16. 19 23.
   3. In building his deſolate *Zion*, and ſetting up of his kingdome, Verſ. 17. 26, 27, 28. where, of the glory of the new Church.

1. In generall.

2. In particular, in 7. things.

2. Particular.
   1. In a glorious libertie.
   2. In healing all diſtempers.
   3. In brightneſſe and beauty, whereupon followes the marriage of the Lambe.
   4. In fruitfulneſſe and great encreaſe in multitudes of new converts.
   5. In peace, plenty, and flouriſhing.
   6. In protection and ſafetie.
   7. Stabilitie and perpetuitie, Verſ. 29.

3. In the extent of his Actions to the ends of the earth, and ſo he will be glorious in all lands, ſubduing them to his obedience, his Throne exalted above all dominion, as King of all the earth, Verſ. 16. 23.

MEDITATIONS VPON That Propheticall PSALME 102.

VERSE I.

A Prayer for the poore, when he is overwhelmed and powreth forth his Meditations before Jehovah.

A Prayer] not ordinary but extraordinary, and in time of great extremity, as wee shall see anon; who was the Author or Penman of it, or when it was penned, we finde nothing in the Scriptures, some of the Learned have conceived it to bee written by *Daniel* about the time of the Jewes captivity in *Babylon*, and belongs, saith learned *Beza*, to the most miserable times of the Church, as appeares clearely by *Vers.* 14. 15. and seemes to have some relation to that fervent Prayer of *Daniel*, *Chap.* 9. and to resemble the state of the Church mentioned, *Ezek.* 37. about the time of the calling of the Jewes, and uniting of the ten Tribes with the other two, about which time it is like there shall be great troubles in the world. *Beza* his judgement of this *Psalme* is, that there is no writing upon this Argument comparable to it, wherein the state of the Church in great extremitie, and also spreading in admired glory and great majesty through the world under Christ, is most lively set forth, by the spirit of prophesie.

1. A prayer not ordinary, but extraordinary. Vers. 1. *Beza* Argument upon this Psal.

And who more like to be the Author of so excellent a piece, then *Daniel*? one that had so lively a sense of the Churches sorrowes, and had such high and excellent things revealed to him concerning her delivery, so that we may say of *Daniel* in the Old Testament, and of *John* in the New, who ever had more heavenly visions of the mysteries of Christs kingdome

and glory of it in the laſt times, then they? none excelled them herein. *Daniel*, a man of an excellent ſpirit for wiſedome and underſtanding to finde out the high and hidden myſteries of God, *Dan.*5.11. and Chap.6.3. *Daniel* greatly beloved of God: and hee againe dearely loves the Church of God, and ſuſtaines her ſorrowes, ſpends himſelfe in faſting and Prayer, and mourning ſometimes full three weekes of dayes, for her miſeries: and by unwearied ſtudy ſearches out the time of her delivery, *Dan.*9.2. and 10. 3.

In all the booke of God wee finde not a more cleare and compendious deſcription of the ſtate of the Church in the latter dayes, in her loweſt and deepeſt extremity, and height of her tranſcendent joy in the ſight of her King appearing in his glory, then in this Pſalme; as it is written, *Luke* 24.44. All things concerning him muſt bee fulfilled which were written in the Law, and the Prophets, and in the Pſalmes. Amongſt which, this is one of the principall pieces, and can no way without violence to the truth and Spirit of God, the principall penner of it, be limited to the ſtate of the Church in *Babylon*, and her delivery thence, as wee ſhall clearely ſee in the following Verſes, and is clearely applyed to the time of Chriſts Kingdome, *Heb.* 1. 10. from the 26, 27, 28. Verſes of this Pſalme.

Some of the Jewiſh *Rabbines* apply this propheſie of the ſtate of the Church to their preſent exile and ſcattered condition, and promiſed reſtauration and returne to *Jeruſalem*, and their owne country: The Lord open their eyes to ſee him whom they have pierced, and to ſeeke after Jehovah their God, and *David* their King in theſe latter dayes, *Jer.* 30. 9. *Hoſ.*3. 5. Concerning the Author or time of penning this Pſalme, it is not for us to bee too curious to enquire, where the holy Spirit is ſilent, it is ſufficient that it is penned by the Spirit of God, as a lively portraiture of the Church in theſe latter dayes, in her humiliation and exaltation of Chriſts Kingdome, which ſhould be the ſubject of our deepeſt meditations, and choiceſt thoughts, daily prayers, deſires and longing after it, and ſhall by Gods aſſiſtance be our earneſt ſtudy, to obſerve from hence as it may be cleared by the Scriptures, for the conſolation of all that partake in the Churches bitter troubles, and waite for redemption in *Ieruſalem*, *Luke* 2.38.

The

The next thing in this prayer is the perſons for whom, [*For the poore*] that is, the poore afflicted Church, or of the poore afflicted Church as ſome render it, the ſenſe is all one as the next words declare.

2. For whom, for the poore afflicted Church.

3. The time when, [*When he*] *i. e.* the Author or penman, ſuſtayning the perſon of the poore afflicted Church, as *Ieremy* did, *Lam.* 3. 1. [*Is overwhelmed*] grievouſly and greatly afflicted in ſorrowes of all ſorts, outward and inward tryalls, as *Pſal.* 61. 2. like a Ship toſſed in tempeſts in the deepe waters, often covered with the lofty waves, up and downe, and often ſinke under water in all mens eyes, all the waves goe over and over her, ſinke and gone and given for loſt; the word implies ſuch a condition of the Church as when all is turned uptide downe in a forlorne condition, as *Pſal.* 77. 3. and 142. 3. and 143. 4. & is more then cleare in the complaints that follow, of enemies reviling continually, ſworne and madly raging againſt the Church, unto bonds and appointment to death, conſuming as ſmoake, as a ſhadow declined and gone, the long continuance of afflictions having almoſt worne out the remembrance of her, body conſumed, ſtrength waſted, bones burnt up like an hearth, radicall moiſture ſpent in ſorrowes and teares continually, and in this diſtreſſe forſaken of friends and driven into the wildernes to be a companion to Owles, & continually mourning as a Sparrow for want of her mate; watching all the long winter night of afflictions, in ſtormes and tempeſts, & all weathers, winds blowing, waters raging, the heavens ſending downe thunder and lightning, the ſenſe of her Lords indignation, of all other troubles the moſt troubleſome, as wee ſhall ſee in the following Verſes, and is not ſhe now overwhelmed? I, but not ſunke yet, her head is in heaven, ſhe cannot be drowned, you ſhall ſee the ſtorme ceaſe by and by, *Verſ.* 14. by her Jehovahs ariſing.

3. When, in time of great extremity, when the Church is even waſted and ſpent, ſunke and gone in all mens eyes.

Lam. 1. 17.

And powreth forth] 4. Here we have the manner of the Churches prayer ſutable to her extremity, illuſtrated by a ſimilitude taken from a veſſell overcharged with new wine or ſtrong liquor, that burſts for vent; Oh the heart burſting cries, ſhee ſends out all the day, as wee ſhall ſee anon. Here is no lazy, ſlothfull, lip labour ſtinted formes of prayer, no empty ſounds of verball expreſſions, which can never procure her a comfortable anſwer from her God, or the leaſt eaſe to her burthened ſoul; but powred out prayers as *Hanna*, 1 *Sam.* 1. 15. and *Ieremy*, *Lam.* 2. 12.

4 Thing in this prayer is the manner of it, and that is very remarkable.

2.12. preſſed forth with vehemence of ſpirit, and heart pangs of inward griefe: thus the Lord deales with his Church, and people, ere he powre out cups of conſolation, they muſt powre out teares in great meaſure.

Obſerve here by the way, that times of the Churches troubles, are times of teares, times of the Churches great affliction, are times of bitter weeping and mourning, times of exile and baniſhment of the Church into the Deſert, and ſolitary mournfull life in the Wilderneſſe, are times for frequent and fervent prayers. It is a ſad thing that in theſe times of the Churches bitter troubles, few lay to heart her miſeries, few helpe her with vehement and fervent prayers. On the contrary how deepely the true Prophets and Servants of God have beene affected with the Churches miſeries, See *Iſa.*22. *Lam.*1. *Ier.*4.21.31. *Dan.*9.

5. Thing is the matter of this prayer, ſad thoughts and ſore complaints.

His meditation] 5. Here we have the matter of the Churches fervent prayer, and it is deepe matter, of the workes and wonders of God in the world, *Pſal.*77.11, 12. ſerious thoughts, ſad conceptions of many weary night watches, wherein the ſilent night, and ſolitary Deſert, helpe her wearied minde againſt diſtractions to be deepely affected with her low and almoſt loſt condition, expreſſed in the verſes following in ſore complaints and fervent petitions, *Verſ.*2. to 12. and againe in a new heart qualme revived and renewed, *Verſ.*25.

And in this deepe muſing meditation of her ſad condition, ſhe calls to minde her former priviledges in the dayes of her proſperity, comparing it with her preſent miſery, *Verſ.* 11. compared with *Lam.*1.7. and this aggravates her ſorrowes exceedingly, the ſenſe of her Jehovahs indignation for abuſe of high priviledges wherewith ſhe was lifted up, but now caſt downe to utter extremities; for ſinnes againſt kindneſſe are ſinnes with a witneſſe, highly incenſe the Lords anger, and bring upon a perſon or people the ſharpeſt afflictions, though not utter ruine to the Church in generall, yet to many in particular, ſuch ſorrowes as they may never live to ſee a joyfull day in this life againe.

6. To whom this prayer is powred forth before or to Jehovah, Chriſt the ſecond perſon, to whom all judgement is committed, *Joh* 5.22.

Before Jehovah] 6. Here wee have the perſon to whom the Church in her extremity powreth forth her ſore complaints in prayer, and it is to her Jehovah, ſo applyed as her God, yea her ſtrong God, *Verſ.*25. This name Jehovah is full of divine myſteries of his eternall eſſence and being of himſelfe; in and from

from whom all created nothings in the world receive their being, as from a full, perfect and pure fountaine. The Jewes pretend ſuch reverence to this name Jehovah, as they dare not uſe it in their Synagogues, but in ſtead thereof read *Adonai*, Lord, at the naming of which they leape, and daunce in expectation of their deliverance out of their wandering condition by the comming of their conceited Meſſias.

This name Jehovah the Church is directed to put up her petitions unto in her extremity, ſignifies his faithfulneſſe in performing his free & gracious promiſes for her deliverance in his appointed time, as *Exod.*6.4. And this very name of his ſhee calls upon, is a ſure pledge to her of her deliverance, and therefore unto this name of his, ſhe powres out her complaints, and as here ſhe eyes his faithfulneſſe in performance of his promiſes, ſo leſt hee might ſeeme to be unable to doe it, and worke her deliverance in ſuch deepe diſtreſſe as ſhee is now in, under mightie enemies, and when ſhe is conſumed and ſpent with ſtruggling in the great waters, *verſ.* 25. ſhee (being fallen into a new heart qualme, after ſhe had got a ſight of her Jehovahs ariſing) calls upon him in that name which is moſt ſutable to her weake and waſted condition. *My ſtrong God*, All-ſufficient God, *Gen.* 17. 1. as able, as faithfull, and willing to helpe her, even the God of ſalvation, *Pſal.* 68. 20. Mightie to ſave, *Iſa.*63. 1. unchangeable, *Verſ.*13.25.27. Her ſtrong God, mighty to ſave, Verſ. 25. *Iſa.*63.1.

Tremelius, whoſe verſion I follow, expounds *Jehovah* here in this Pſalme, to be meant of Chriſt the ſecond perſon, to whoſe kingly office & adminiſtration it belongs, to deliver his Church, for the Father hath committed all judgement to the Sonne, *Joh.* 22. Coeternall with the Father, *Joh.*1.2.3.

And when the Church by an eye of Faith ſees a gracious anſwer of her prayers, and by a beame of new light hath ſeene in the ſpirit her Jehovahs riſing to have mercy on his *Zion* in the appointed time of the accompliſhment of his promiſes, and confuſion of her enemies, and converſion of Jewes and Heathen, and ſpreading of his kingdome from Eaſt to Weſt, *Verſ.*17. She then changes her note, and gives him a new name, and tells us what ſhe and her new borne children will doe for him, who hath done ſuch wonders for her, *Verſ.*19.22. It ſhall be written for the generations to come, the new created people ſhall praiſe *Jah*; a name contracted of *Jehovah*, and ſeldome uſed in Scripture,

but in Songs of praiſe, after ſome great deliverance and performance of his promiſes, as *Pſal.*68.4. and in *Deborahs* Song, *Iudg.* 5. This name *Jah* is a triumphant name, ſutable to Chriſt the valiant Champion of his Church, as the words import, *Heb.*12. 2. and a mighty conquerour triumphing after his victories, as we ſhall ſee more anon.

As it is the wiſedom of the Spirit of God to direct his Church in all conditions to invocate him in ſuch names and attributes, as moſt ſuite with her neceſſities, and his workings for her, ſo it ſhould bee our wiſedome and Chriſtian dexteritie, in powring out our prayers, in our owne or the Churches extremities, to ſelect, and chooſe ſuch names of God and of his attributes, as moſt ſuite with our preſent condition in extremities, or greateſt joyes.

Thus of the Prayer in generall and the ſix particulars in it, firſt the Prayer, ſecondly for whom, thirdly the time when, fourthly the manner of it, fiftly the matter of it, ſixtly to whom it is put up; wee come now to the particulars of this Prayer, both in manner and matter.

Verſ. 2. 3.

Jehovah heare my Prayer, and let my crying come unto thee.
Hide not thy face from me in the day of my trouble, incline thine eare unto me: in the day when I call, heare me ſpeedily.

The firſt thing the craves is audience with all ſpeed, for it is a day of trouble.

The firſt thing here the Church craves is audience, or elſe ſhee knew well though ſhe ſhould make the deſert ſound and reſound with her hideous crying, and rend the heavens with her roaring all the day, all were in vaine if her Jehovah hearken not and incline not his eare; a phraſe uſuall in Scripture, taken from the cuſtomary favour of Kings and Princes, and great Judges, it is a great favour to have the Judges eare, a greater honour to have the Princes eare, ſuch a one dare no man attempt to wrong, for he will get juſtice.

2 Deprecates her Jehovahs anger.

The next thing ſhee begs ſo earneſtly before ſhe powres out her complaints, is the loving aſpect and favourable face of her Jehovah. *Hide not thy face from me*, it is a day of trouble with me, and that ſo great as I need a ſpeedy hearing.

This hiding his face, the Church here deprecates as a ſigne of his anger and diſpleaſure, as *Pſal.*30. 7. 13. 1. and 27. 9. *Iob* 13. 24. *Ezek.* 39.29. as is the manner of Princes and great men, when they

they are diſpleaſed at their chiefe favorites, they will looke awry at them, or elſe frowne upon them, or not looke at them at all: this hiding the face from a Petitioner is a ſilent deniall of favour, for what can a man expect from one that will not looke at him? See *Exod.* 10.28. The Church now weary of her wanderings after many lovers, which made her husband withdraw himſelfe, and hide his face, and leave her to the rage and reviling of enemies, and many other miſeries, ſeekes now her onely remedy, where ſhe findes her greateſt malady, that is, in the want of the joyfull face and favour of her Jehovah, and now longs to come home to him and be in favour againe, one lovely looke of his ſweet countenance, upon her weather-beaten face and withered skin, waſted and ſpent in ſorrowes through his long abſence, ſhe knowes will doe all ſhe deſires, move him to pity and ſpeedy remedy.

And therefore ſhe cries, O hide not thy face from me, be not angry for ever, I am overwhelmed, waſted and ſpent in the floods of great waters, all thy waves goe over and over me, and this great wave is that onely which is ready to ſinke me, the ſenſe of thine indignation, *Verſ.* 11. apprehended here in hiding his face, and therefore if hee ſtill not this great wave, and remove his angry countenance, ſhe is undone, ſunke and gone; her earneſt deſire and love to ſee the face and favour of her Jehovah, her eſtranged husband, is deareſt of all to her, his hearing eare, his helping hand and all her happineſſe, lies folded up in the bleſſed influence of his ſweet countenance; and if ſhee have not this, ſhe is undone, all is nothing to this, and if this, then all ſhe can deſire, ſhe will ſtill be getting more, till ſhe bee brought home into his Chambers, *Cant.* 1.4. in his Ivory palaces, *Pſal.* 45. it is not a nights lodging will then ſerve her turne, *Jer.* 14. 8. but that ſhe may live with him and abide in his houſe for ever. If ſhe once get him home againe, they will never part, ſhe will die firſt, ſhe hath beene ſo ſore pincht and heart-burſt for his long abſence as hath beene the cauſe of all her woe, and therefore ſhe ſeekes this remedy, firſt before ſhe come to unfold her heart and breaſt in her conſuming condition, and ſad complaints; this face of God is ſometimes taken for the worſhip of God, as *Pſal.* 27.8. and therein includes all his pure ordinances, all which are nothing without the bleſſing of his preſence by the influence of his favourable countenance.

Verſ.

Verſ. 4. 5.

For my dayes are conſumed as ſmoake, and my bones are burnt up like an hearth.

My heart is ſmitten and withered as the hearbe, becauſe I forget to take my food.

1. Complaint in particular, conſumption of daves, of ſtrength, and ſpirit.

Here now ſhe begins her particular complaints, continued long to the end of the 12 *Verſe*, and renewed againe, *Verſe* 24. ſhe here now complaines that her afflictions have beene of ſo long continuance, as hath almoſt worne out the remembrance of her, as ſmoke ſoone vaniſheth in the ayre, and no remembrance of it left, *Pſal.* 37. 20. and next that her bones are burnt up like an hearth, ſcorched and dryed up with continued fire of afflictions and heavy tryalls; the bones here ſignifies the naturall ſtrength, which lies in the bones and marrow, See *Pſal.* 38.4. her radicall moyſture dryed up and ſpent, and her ſpirits ſpent, heart ſmitten and withered as the hearbe, blacke with troubles, *Iob.*30.30. *Lam.*4.8. as the Heath of the wilderneſſe, blacke and forſaken, as in a ſolitary place where none reſorts, *Ier.*17.6. and 48.6. withered as the hearbe, that is ſtrucke with lightning and blaſted, *Deut.*28. 22. *Amos* 4.9. *Iſa.*37.27. this heart ſmiting and withering as the hearb, would ſeeme principally to come on her, from the ſenſe of the Lords indignation, *Verſ.*11 of this *Pſalme*, which like lightning pierceth the inward parts, even ſometimes to the diſſolution of nature, or like thoſe arrowes of the Almightie, *Iob* 6.4. *Pſal.* 38. 2. that pierce the heart principally; and this would ſeeme to be the heart-ſmiting here ſpoken of, ſo painefull as made her forget her ordinary food, and neglect her ſelfe continually. For any to neglect their food from worldly ſorrowes and troubles, is a deſperate condition of ſuch as deſire to ſhorten their dayes, and have no confidence in God, which is farre from the Church and Saints of God.

2. Complaint of ſuch troubles as make her neglect her food.

Verſe 6. 7. 8.

Becauſe of the voyce of my groaning, my bones cleave to the skin.

I am like the Pelican of the Wilderneſſe, I am like an Owle of the Deſert.

I watch and am continually as the Sparrow alone upon the houſe top.

3. Complaint of a ſolitary life.

The third complaint, is of a ſolitary and mournefull condition, conſuming and waſting of naturall ſtrength, as made the bones to cleave to her skin, *Iob* 19.20. in ſuch a mournefull condition for the abſence of her husband, and want of his preſence and protection which ſhee formerly enjoyed, as ſhee forgets all outward

outward comforts as before. And mournes, yea roares, *Pſal.*22.1. with ſuch a mourning as makes a hideous noyſe, as the Owle and Pelican, mournfull birds of the Deſert, that make a hideous noyſe, as makes all other birds afraid, and all the travellers that paſſe thereby, *Iſa.*34 11. *Zeph.* 2.14. here wee finde a lively deſcription of the Church in the Wilderneſſe, driven for ſhelter from the furious enemies, *Apoc.* 12.6. ſhut up from humane ſocietie, forſaken of friends as afraid of her, and ſtand aloofe woudring at her troubles, as *Pſal.*31.10. and 38.11. yea become a companion to Owles, *Iob* 30. 29.

4 Complaint of continuall watchings all the time of his abſence.

The next ſimilitude of her ſolitary condition is taken from the Sparrow, alone upon the houſe top; the Sparrow is ſaid in ancient writers to be a bird that takes ſo ſore on for want of her mate, as her mourning ſurmounts all other birds, and how ſutable is this ſimilitude to the Church weeping and mourning for the abſence of her deareſt husband, ſo as every place is to her a wilderneſſe during his abſence, and can give her no content or comfort, untill ſhe be brought into his chambers (*Cant.*1.4.) of his preſence and chiefe delights, and live with him, without which ſhe can never be at reſt, but watches continually as a Sparrow on the houſe top, induring willingly all the ſtormes, and tempeſts in the darke long wearisome winter night of her affliction, wayting for the dawning of the joyfull day of her deliverance from her Jehovahs ariſing in the appointed time, in his bright ſhining rayes of light and comfort, appearing in his glory, as we ſhall ſee anon, *Verſ.*14.17. this is a day well worthy her watching for, her patient abiding for, and will make up all her wants abundantly.

Verſ. 9.

Mine enemies revile mee all the day, they are mad againſt mee, and ſworne againſt me.

5. Complaint of rage of enemies.

Here comes in the Churches fifth and ſore complaint of the raging of her enemies, filling up the cup of her afflictions, and this complaint muſt needs be of large extent ſince her enemies are great and many in multitude, who revile and mocke her all the day, *i.e.* continually without ceaſing, Reproach hath broken my heart, *Pſal.*69.20. I am ſtill in their cups and pots, they make ſongs of me and drink their cups with melody of me, conſult together to worke my woe: great men and Rulers that ſit in the gate make their mirth of me in their feaſts, *Pſal.* 69.1. to 13. *Luke* 22.

2.4. this reviling makes up the meaſure of Chriſts ſufferings, prophecied, *Pſal.* 22.6.&c. fulfilled in him, *Matth.* 27. 36. to 43. and to be compleated in his Church to conforme her to his Image, See *Luke* 6.11.

Amongſt the open wicked ſhe alſo complaines, the ſonnes of my mother are inflamed againſt me, *Cant.* 1. 6. that is, falſe brethren, *Gal.* 2.4. of whom the Church and Saints of God in their troubles are in moſt danger, all theſe ſeeming friends deale treacherouſly with her, and become her ſecret enemies, *Lam.* 1. 2. nay even naturall brethren of her owne fleſh are amongſt the crue, *Pſal.* 69. 8. they all deviſe reproaches and lies againſt the Church and people of God, new inventions to make her odious in the eyes of the world, and to out her of all mens favours, forge lies, ſuborne witneſſes to take the lives of the Saints, caſt them in priſons and condemne them to death, as *Verſ.* 21. of this *Pſalme*, and for no other cauſe but that they beare their fathers name in their foreheads, they can ſee no fault in them, but they can beare with farre greater in ſuch as themſelves; yea it is their very nature ſo to doe, the righteous is an abomination to the wicked, *Prov.* 29. 27. therefore they all conſpire againſt the Church and Saints of God continually, to blot out the remembrance of the Saints, as the *Pſalmiſt* complaines, *Pſal.* 83. 3.&c. the Tabernacles of *Edom*, and the *Iſmaelites*, *Moab* and the *Hagarens*, *Geball* and *Ammon* and *Amalek*, Antichriſt, Kings and Princes, Prelates, Prieſts and Jeſuites, and the baſtard children, prophane perſons and hypocrites that goe under a name of Proteſtants, ſignified by the *Hagarenes*, even theſe are amid the throng.

But the greater ſtraits they drive the Church unto, turnes to her advantage, and moves the Lord Jeſus to ariſe ſpeedily for their confuſion and her deliverance, for it is a righteous thing with him ſo to doe, 2 *Theſſ.* 1.6. and in the meane time hath given her a Cordiall againſt this their raging and reviling, *Iſa.* 51. 7,8,9. from the power of his mighty Arme, that ſhall put on ſtrength as in the dayes of old, and wounded her enemies and dryed up the floods, and therefore (ſaith he) ſhall the redeemed of the Lord come to *Zion* with ſinging and everlaſting joy, and ſorrow and mourning ſhall flee away, and *Verſ.* 17. and 22. hee will take away from her the cup of trembling, and put it in the hands of them that afflicted her. The Lord cannot hide his face a little.

little from his Church and people but the enemies take the opportunitie to lay load on her, to blot out the remembrance of her, but the Lord takes notice of it, and waxes angry, *Zach.*1. 15. he hath his Carpenters ready to cut the hornes of the enemies, wherewith they push downe and scatter his people, *Vers.*20. 21. for they are as the apple of his eye, tender and deare to him, *Chap.*2.8. though he give the wicked libertie to whip them, yet will he not suffer them to be so saucy as to trample them downe utterly, they must not perish.

Verse 10. 11.

Surely I have eaten ashes as bread, and mingled my drinke with weeping.

Because of thine indignation and thy fervent wrath, for thou hast lifted me up and cast me downe.

Here we have the Churches sixt complaint, as the ground of all her complaints; the indignation and fervent wrath of an offended God, who for abuse of high priviledges, as *Lam.*1.7. hath now cast her downe to utter extremities, into a sorrowfull and low condition, this is meant by lifting up, and casting downe, so as she formerly complayned of her sorrowes so great as she forgot to eate her bread, *Vers.*5. She here tels us when she did eate, she felt as little savour or nourishment in it as if she had eaten ashes or dust, for she being desolate sits upon the ground, *Lam.*1. It was a custome of old that mourning people lay upon the ground, or sat in the dust, in token of a dejected condition, and so their bread and ashes or dust mingled together; or it may be said she did eate ashes in her bread, even as she drunke teares in her drinke, she weepes so frequently and continually without intermission, for repast or rest, that as she drinkes, the teares trickle downe into her cup. For these things I weepe, mine eyes drop downe teares continually, *Lam.*1.16. the remembrance of the anger of the Lord for abuse of high priviledges wherewith she was lifted up and highly advanced above all other people, is now her greatest griefe, because this had driven her husband, her comforter that should cheare her soule farre away, which was the cause of all her woe; Oh it is his absence by provoking sinnes and abuse of kindnesse, that makes up the full cup of the Churches miseries, *Psal.*43.3. Let all the Saints consider this, what sorrowes and cups of teares, sinne against kindnesse of a loving Lord will bring upon us. O depth of affliction, what will it not

6. Complaint of course fare or dyet.

7. Complaint of sore desertions, and losse of both inward and outward priviledges.

wring out of ſinfull creatures, though Chriſt hath taken out the ſting of ſinne that it cannot kill thee if thou be a Saint, yet ſinne is of a poyſonous nature, will make thy haire and nayles come off, and make thee looke ugly, and thou mayſt perhaps carry the ſcarres and markes of it to thy grave with thee, eſpecially ſinnes againſt kindneſſe and mercy; Oh take heed of abuſe of high priviledges: it will make a kinde God, and a friend God to become a ſtranger, a ſeeming foeGod for a long time, and may coſt thee many teares and long troubles ere thou finde his wonted face and favour againe.

Verſ. 12. 13.

My dayes are like ſhadowes declined, and I am withered as the herb. But thou Jehovah doſt remaine for ever, and thy remembrance to all generations.

Here we have the Churches complaints ſummed up together in the totall, deſcending ſtill lower and lower, till now ſhe is almoſt quite gone; in the fourth Verſe ſhe complained, her dayes were conſumed as ſmoake, that yet takes ſome time to vaniſh away in the ayre, but now the longer the nearer to going away and vaniſh in theſe ſore troubles, even as a ſhaddow declined and gone, *Pſal.* 109.23. *Tremel.* renders it *umbræ inclinatæ*, not declining, but declined and quite gone, as the ſhadow of the Sun going down at the very skirt of the Horizon, the ſhadow whereof is gone ere you can turne you; this ſimilitude ſets forth the grouth of her afflictions to a very period, ſhe waſts exceedingly, ſore ſpent in the floods of great waters, often up and downe and ready to ſinke, and in a manner quite gone, now the waters prevaile above the mountaines of utmoſt refuge in the world; O now for a rocke, O ſet me upon that rocke that is higher then I, *Pſal.* 61.2. and downe ſhe goes under water, but her Jehovahs unchangeableneſſe brings her up againe, and ſhe lookes upward to her Jehovah, her unchangeable God who ſtill remaines, and his remembrance of his Church, and of his workes, for his Church remaines in all generations, his Counſels are of old, and faile not, *Iſa.* 25.1. and therefore ſhe cannot faile, now ſhe cries to her Jehovah (Chriſt the ſecond perſon, as was ſhewed before) if there bee an appointed time of her delivery, as ſure ſhe is from the Word, then now or never I am overwhelmed, ſunke and gone; now ariſe, now looke downe from heaven and behold from the habitation of thy holineſſe, and of thy glory, where is thy zeale

and

and thy ſtrength, the ſounding of thy bowels, and of thy tender mercies towards me? are they reſtrained? doubtleſſe thou art our Father, our Redeemer, thy name is from everlaſting. Returne for thy ſervants ſake, the Tribes of thine inheritance, the people of thy holineſſe have poſſeſſed it but a little while, our adverſaries have troden downe thy Sanctuary, wee are thine, thou never bareſt rule over them, they were not called by thy name: reade *Iſa.* 63.15. to the end.

This clearely reſpects the time of the Iewes comming in, and alſo ſuites well with the diſtreſſed ſtate of us at this day. Exod. 3.15. Pſal. 135. 13.

Now of all her Jehovahs attributes, this of his unchangeableneſſe ſtands her in moſt ſtead, his goodneſſe, loving kindneſſe, faithfulneſſe, and ability to performance of his promiſes, lie all foulded up in this his unchangeableneſſe; as the ſure and certain cheſt for all her evidences, ſo as though ſhe be full of changes, yet he changes not, *Matth.* 3.6. and what changes ſoever be in the world, ſhe is now aſſured ſhe ſhall not faile, as his Counſells faile not, but are of old faithfulneſſe and truth, *Iſa.* 25.1. his name is everlaſting, that is, his power, and his honour and excellencies, *John* 1.3. now his name is as an oyntment powred forth, *Cant.* 1.3. ſmelling ſweetly and refreſhing her fainting ſpirits, now how ſweet are the thoughts of him, *Pſal.* 104.34. now ſhe is ſet upon the rocke that is higher then all the world, *Pſal.* 61.3. now is ſhe ſafe and at reſt in her Jehovahs unchangeableneſſe; as is further ſet forth, *Verſ.* 25. and *Verſ.* 28. of this Propheticall Pſalme.

Verſe 14. 15.

Ariſing thou wilt have mercy on Zion, for it is time to ſhew favour to her, for the appointed time is come.

Wherein thy ſervants delight in the ſtones thereof, and take pity on the duſt thereof.

We are come now to the ſecond part of this Pſalme, which is propheticall of the Lord Jeſus his comming to deliver his Church and ſet up his Kingdome, for it is high time, ſhe ſo ſpent in troubles and waſted in the Wilderneſſe, and brought to utter extremities, and ſinking in the great waters, even ſpent and gone, at the laſt gaſpe, as we have ſeene before, and in her utmoſt extremitie here by the ſpirit of Prophecy; ſhe gets a beame of light of the dawning of the day of her delivery, from her Jehovahs ariſing, that Sonne of righteouſneſſe comming to her with all health and happineſſe, *Mal.* 2.4. and glorious conqueſt over all her enemies, as *Verſe* 16. of this Pſalme.

2. Part of this Pſalme is a prophecy.

[*Ariſing*] as one out of ſlumber and ſleeping, as if he had ſeemed long to neglect his Church, and not regard her troubles, but it is but in corrupt natures ſenſe, his ariſing promiſes her ſpeedy helpe in his owne time, and according to his antient Counſells and will, as is plaine by the ſet or determined time of his comming; her time of greateſt and utmoſt extremitie, is his opportunitie, to get himſelfe the greateſt glory in her delivery, when ſhe is at laſt gaſpe, loſt and gone, in all humane eyes; ſo as her enemies aſſure themſelves that the day is theirs, and her remembrance ſhall be no more; then he ariſes, and not till then. As a mighty King, or Generall of an Army rouſes up himſelfe on a ſuddaine upon newes of danger of the Inrode, and Invaſion of a potent enemy, that will admit no delay, the loſſe of his Kingdome, of his Army lies upon it, hee is now upon a great deſigne, to doe ſome famous worke in the world, to conquer and ſubdue all his enemies, growing to a great height through his long patience towards them, and his abſence from his Church for her wandrings, and abuſe of his favours. But when he now comes he comes to purpoſe; he is ſaid to ariſe as a man after wine, *Pſal.* 78.65. in great rage and fury at his enemies inſolencie, he comes skipping over the mountaines, and leaping upon the hils, *Cant.* 2.8. trampling upon the mighty enemies, in higher and lower authoritie, Antichriſt and Turke, and all their kingly authority; hee comes in the very nicke of time, when ſhe cal'd and cry'd, ſo long, ſo vehemently, powring forth her complaints to him with cups of teares, ſpent and gone; and now ſure he will be moſt welcome, ſhe now will priſe him, love him and never let him goe; his abſence, his hiding his face hath beene ſo bitter to her, and therein the ſenſe of his indignation for abuſe of his favours, and high priviledges, had brought her low to grievous extremities, and almoſt quite ſunk her, ſo that if he had come ſooner, ſhe ſhould not have beene ſo ſenſible of his love, power, and might in her deliverance, and therefore now it is ſurely a joyfull ſight for her to ſee her long abſent eſtranged husbands beames of light, appearing in the tempeſtuous morning, that Sunne of righteouſneſſe ariſing out of the cloud with healing under his wings, *Malachi* 4. 2. with a cure for all her inward and outward diſeaſes and diſtempers, as we ſhall ſee from *Verſ.* 17.

Here ſhe gets a gracious anſwer of all her ſore complaints, a rich

rich returne of her fervent prayers; and here obſerve the great gaine and ſweet profit that comes in from fervent prayer; when a Merchants ſhip, and ſtocke comes home from a long and dangerous voyage with great increaſe; what great joy? how ſweet is that gaine? Lo here now the great gaine of the Churches praying trade. But by the way obſerve that trade that brings in ſuch gaine muſt be a conſtant trade, of great adventures, of many hazards, and a skilfull trade, full of dexteritie in choyſe of wares, aud obſerving fit ſeaſons, to ſend out in, and then all is done, there is no feare of bad market, bad debts, or loſſes by factors, or danger of Seas, the Lord Jeſus is the factor, he takes the adventure of all upon him and aſſures all, if thou ſend him but wares according to his order, be ſure of a rich returne, gold for duſt, pearles for pebles, *Iob* 22. 24. the gold of *Ophir* for the ſtones of the river; for all the wares we can ſend him, are of no more uſe or value to him then pebles, but to ſhew him our nothingneſſe, our povertie and weakeneſſe of our eſtates, it is his onely deſire to uphold our trade of nothing, and make us rich of nothing; the wares he deſires to trade in and make us rich by, are onely ſuch as carry the ſtamps and marks of our wants and weakenes and extreame neceſſities, he cannot abide a proud heart or a high thought of any thing in us to enrich our ſelves by, or that may make us ſeeme any thing of our ſelves, or flatter us in any hope of ſubſiſtence in our ſelves, or lazy ſloathfull ſtinted formes of prayer, or verball expreſſions, ſuch wares are worth nothing at this great Mart of his, they are for nought but for the fire, vex and grieve him, and will make him ſend backe the ſhip of thy ſoule emptie and weatherbeaten, to thy great damage and loſſe of all thy coſt and time, to learne the more skill in thy trade. We ſee here what wares the Church traded in, Verſe 2. to 13. theſe are ſuch as her Jehovah delights in, and brought her home this rich returne. Send him fardles of every ſort of ſorrowes, with variety of complaints from a broken ſpirit, theſe he delights in; yea they muſt bee ſtamped with the ſenſe of ſinne, and ſome with the very ſenſe of his indignation and fervent wrath, and ſome with heart-burſting love towards him, and longing for a gracious anſwer from him; O theſe are rich wares in his eſteeme, hee will looke them over and over often, to ſee what needs to be returned for them. Theſe pleaſe him, make roome in the ſoule for him to exerciſe his skill; here

is worke for him to ſhew his Excellencies, to exchange with us for our emptineſſe, here is roome for his heavenly trade, ſend him great veſſels full of teares, and he will ſend them home full of Nectar, ſweet delicious wines, of cordiall comforts to make glad thy heart, and fainting ſpirits in greateſt ſtraits, in a ſinking condition; his wines taſt of the ſweet ſoyle they grow in, even of his unchangeable nature that refreſh the fainting ſpirits, and this is the Churches trade here, hath brought her a rich returne, ſhe ſends out ſtrong cries and long cries too with hidious mourning as the birds of the Deſert, and ſhe gets here a ſweet echo, a joyfull ſound of Chriſts comming to have mercy on *Zion* in the appointed time, the returne of her prayer now comes home like *Salomons* ſhips from *Ophir*, with Gold, Myrrhe and Frankincenſe, ſweet odours, and rich ſtones, to make her mighty and magnificent, glorious with coſtly ornaments, adorned with ſparkling Diamonds, beſeeming this ſtately bride and Spouſe of ſo great a King, as wee ſhall ſee in the things that follow in this Pſalme, when all her rich returnes are landed & opened out, this 14. Verſe brings the firſt newes of their arrivall with the Chargazoone of the rich lading, all ſafely returned and ready for landing.

Happy time ſhe may now ſay, that ever ſhe was diſtreſſed and overwhelmed in extremities, to cauſe her learne this gainefull trade of ſending out ſuch wares as bring home ſuch a rich returne. O this joyfull ſight of her Jehovah, her long abſent husbands comming, what will the meeting be, what ſweet imbracings! *Cant.* 2.6. O what will the wedding be, the divine muſick, the marriage ſong, the going home with the bridegroome and his paranymphs to the Fathers Manſions! is not all this worth her ſuffering long, all the rage and revilings of enemies, and all other troubles?

This is now at this day the very Churches trade here deſcribed, and we waite and watch for the rich returne, wee hope to heare ſome good newes of it ere wee have done; to tell among the nations, *Jer.* 50.2. what the Lord hath proclaimed to the ends of the earth, Tell the daughter of *Zion*, behold thy ſalvation commeth, behold his reward is with him, and his workes before him, *Iſa.* 62.11. The nations ſhall ſee it and be confounded, *Micah* 7.16. for behold Jehovah commeth out of his place to puniſh the Inhabitants of the earth for their iniquitie, the earth

ſhall

ſhall diſcover her blood and no more hide her ſlaine, *Iſa.*26.21. *Zion* ſhall then be glad and joyfull in her King, *Pſal.*149.2. for he is King of all the earth, *Pſal.*47.6.7. *Jer.*10. King of Nations, they ſhall be all ſubdued to his obedience, *Ver.*16. of this Pſalme; the nations were angry, for he ſhall now deſtroy them that deſtroyed the earth, *Apoc.*11.18. his deſigne is againſt Antichriſt in a ſpeciall manner, *Jer.*51.11. He commeth very gloriouſly (as we ſhall ſee *Ver.*17.) in the eyes of his Church and Saints, but full of terrour to his enemies, for this brings ſad newes to them; they ſhall be all ſcattered and flie before him, *Pſal.*68.1. they ſhall be all deſtroyed, *Iſa.*66.16. or vaſſalled, *Iſa.*60.12.14. But he will comfort *Zion*, he will comfort her waſt places, and make her Wilderneſſe like *Eden*, and her Deſert like the Garden of God: joy and gladneſſe ſhall be found in her, and the voyce of melody, *Iſa.*51.3. Yea he will comfort her, as one whom his mother comforteth, and ye ſhall be comforted in *Jeruſalem*. And when ye ſee this, your heart ſhall rejoyce and your bones ſhall flouriſh as an hearbe, and the hand of the Lord ſhall bee knowne towards his ſervants, and his indignation towards his enemies, *Iſa.*66.13.14.

And is not this good newes, as cold waters to a weary ſoule? *Prov.*25.25. And thanke fervent prayer for bringing it; yet muſt we not ſit downe at reſt as if all were done, we muſt ſtill watch for the ſignes of his comming, and call and cry, and ſet all the Saints a praying untill he be come indeed; a ſtrong gale of prayer would haſten him, and bring him quickly, riding upon the clouds, with great expedition to finiſh all our miſeries, *Pſal.*68.33. *Deut.*33.26.

Thus of the Lord Jeſus his comming, the next thing in the Text is the time of his comming.

[*For the appointed time is come*] even the very ſet time his counſells of old had determined, and ſet forth in the Scriptures, though darkely in our eyes, in regard of our originall blindneſſe, and miſtaking of the Scriptures, while we ſinfull men look upon them, and the workes of Chriſt in the accompliſhing of them, in and through our darke vaile, of humane wiſedome, and currupt ſenſe, which make us ſo ſhort ſighted in the Scriptures brightneſſe, to the dazling of our eyes, and dulling of our ſpirits, ſo as we walke heavily, not able to dive into the deepe myſteries of the Kingdome of Chriſt, wherein lies folded

up all our happineſſe. But of this more by and by.

We returne to the Text.

[*Wherein*] That is, this appointed time of Chriſts comming to have mercy on *Zion* is the very time wherein the Saints of God are exceedingly delighted, expreſſed in theſe words, [*thy ſervants*] the Miniſters and labourers in the Lords husbandry, and building, 1 *Cor.* 3. 9.

Not excluding others of the Saints, who equally with them doe [*delight in the ſtones thereof, and take pity on the duſt thereof*:] by ſtones here muſt needes be meant thoſe ſcattered members of the Church in ſeverall parts of the world, ſet forth by the lively ſtones, 1 *Pet.* though now trampled on of the world, they ſhall bee bright and beautifull, and ſhine as the ſtones of a Crowne lifted up to the view of the world, *Zach.* 9. 16. which ſeemes to have an eye to the ſcattering ſtate of Jewes, equally with the ſcattering ruines of the Gentile Churches at this day; though yet unfitted for this building, and whom the Lord Jeſus is hewing and hammering for this glorious building, to make them poliſhed ſtones that ſhall ſhine as the Jaſper in the new *Jeruſalem* of the Jewes; and all the while they are a hammering by his meſſengers and many afflictions to make them bright and lie cloſe in this building up of Chriſts body, the Miniſters and Paſtors, and Servants of Chriſt muſt needs delight in them, though yet knotty and unhewen or unwrought to the right proportion and luſtre, as being able by the ſpirit of God to diſcerne, that they ſhall ſee ſweet fruits of their labours when they ſhall be fitted for the maſter builder to be ſet up in his glorious ſtructure, in *Zion* and *Jeruſalem*.

By duſt here ſeemes to be meant the loweſt condition of the ruſull building of the Church, as the ruines of the Gentile Churches under Antichriſt, trod upon continually of all the baſe abjects and wicked crew, as duſt in the ſtreets, wherein yet the ſervants of Chriſt have great delight, and can ſee the gliſtering pearles and pretious ſtones in this duſt and durt the enemies daily trample upon; or elſe by ſtones may be meant the ſcattered members, and ruines of the Gentile Churches, and by duſt here may not unfitly be meant the poore diſtreſſed Jewes in their ſcattered and moſt deſpicable and low condition of any people in the world, yea trampled on and abuſed of all people and nations, ſo as no people in ſo low and hopeleſſe a condition in the world:

world: for duſt in Scripture ſignifies the loweſt condition in the world, a dejected eſtate, 1 *Sam.* 2. 8. *Iob* 4. 18, 19. *Pſa.* 7. 5. *Iſ.* 47. 1. who would ever thinke to ſee heapes of duſt become a Princes Palace?

And that the preſent eſtate of the Jewes in a low condition may here be ſignified by duſt, may ſeeme to be cleare from, *Iſa.* 26 19. and *Cap.* 52. 2. *Dan.* 12. 2. where the converſion of the Jewes is clearely ſet forth, and to be therefore the more wonderfull, becauſe of their ariſing againe out of ſuch a low condition; yet who can count the duſt of *Iacob? Numb.* 23. 10. though ſmall and deſpicable at this day, yet multitudes, multitudes of that pretious ſeed, deare in Chriſts eyes, doe yet belong to the election of grace, *Gen.* 28. 14. *Rom.* 11. 5. though called but a remnant, *Rom.* 9. 27. *Iſa.* 11. 11. in regard of the multitudes that have periſhed for want of a Saviour theſe 1600. yeares: How ſhould all the ſervants of Chriſt pitty this duſt and pray for their returning? As *Joſeph* did with the dead body of Chriſt, imbalmed it with Spices and pretious oyntments, that ignominious dead Carcaſſe, *Iob.* 20. 39. Oh what a deare eſteeme had he of it? So ſhould nothing be too deare for us to beſtow on the poore body of Chriſt, Jewes & Gentiles, both together at this day in a low condition, how baſe ſo ever they ſeeme in the eyes of the world, as what is of more vile eſteeme then the duſt men tread upon?

The Church brings in here this ſad repreſentation of her members ſcattered & trampled upon in the world as an argument of her confidence of her Jehovahs ariſing for her deliverance even in his appointed time, even ſuch a time wherein his antient family, her children and ſervants, are ruined, ſcattered, and all gone to wracke; ſo as if his ſervants pity the ruines of his family and children, much more will he be moved to pity, and come ſpeedily, he now muſt needs ariſe and helpe them, though ſhe hath beene a wanderer after many lovers, ſhe mournes now for that wofull ſeparation, and uſeth ſuch perſwaſive Arguments to his returning home to her, as beſeemes a mother of hopefull children, whom ſhe knowes hee can doe enough for; and the poore mother driven to great extremities, ſees her wandering, and hath beene long ſenſible of his indignation manifeſted by his long abſence, now ſhe invites him home with all the allurements, perſwaſions, and motives a poore dejected Spouſe can uſe to her husband, willing even to creep in the duſt to meete him, and he is of ſo good a nature, ſo perfect, ſo ſweet a diſpo-

ſition and tender affection, as he cannot ſtay longer from her, for it is now high time to helpe her, to pity his family, yea it is his owne time, his ſet time to favour her.

Now to find out this prick or point of the appointed time here propheſied, is the grand difficulty, the great maſter piece; it is as ſmall as a prick or point, and it is very hard to find it, there be ſo many croſſe lines that runne thorough thoſe lines that lead an direct us to it, as will coſt ſome paines and a watchfull eye to hit the marke. Were wee once ſure of this, wee ſhould quickly ſee it goe well with the Church; I doe confeſſe it is one of the great difficulties, great ſcrutinies of theſe later dayes, almoſt impoſſible in humaine eyes; yet being one of the revealed myſteries of God, may be found out by the Spirit of God, which ſearcheth the deepe things of God, 1 *Cor.* 2. 10. and by faſting and prayer, and much paines and watchfulneſſe, muſt onely be attained by ſearching the word, and obſerving the workes of God, the goings and doings of the Lord Jeſus in the world, in theſe times of the Churches bitter troubles, and by his working wee muſt finde out the ſignes of his comming; when he turnes his word into workes, we may ſee much of his royall minde.

But this diſcovery I confeſſe is a dangerous voyage, full of difficulties, becauſe of the cloudy times and miſts of ignorance ariſing out of the earth of our earthly minds and darkeneſſe of originall blindneſſe, yet becauſe the time approaches nearer daily, affording us ſome more incouragement, we will (*Chriſto duce*) put forth to Sea with the firſt faire gale of wind he ſhall pleaſe to fill our Sailes with, and advance forward on this dangerous voyage.

The inſtruments we have for diſcovery are but few, yet ſure and truſty, our Compaſſe, and Croſſe ſtaffe or Jacobs ſtaffe; the Word is ſure, as Silver ſeven times tryed and fined, *Pſal.* 12. 6. our Jacobs ſtaffe is the obſervation of the high and great workes of God, daily appearing in the world; and from thence we will ſee what we can finde out of Chriſts comming, the Churches Jehovah ſhe ſees here by the ſpirit of propheſie ariſing, to build his new *Zion*, to make new heavens, new earth, a new face of all things in the Church and world, in the new Jeruſalem of the Jewes that comes downe from God in a heaven-like gliſtering glory, *in ſumma* a new world, as yet like the *terra incognita*, an unknowne world, lying within the circumference of this Sunſhine of Chriſts

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ariſing, and never yet ſeene of mortall eye: and becauſe it is an unbeaten path, the adventure we attempt with teares, and trembling, and proſtrate humiliation at the threſhold of his deepe Counſells, before wee dare approach to looke in the inward ſplendour of that hidden glory and beautifull ſtructure, intreating him who hath the key of *David*, that openeth and no man ſhuteth, to open ſo much of his rich Cabinet of his great Counſells, as may refreſh our fainting ſpirits in theſe times of the Churches great extremities; to fill our Sayles with a proſperous gale of his Spirit; to ſit at the ſterne and direct our courſe by our ſure tryed Compaſſe unto the wiſhed haven of our onely joy in this world, that we may returne with glad tidings to all that long and watch for his comming, and for redemption in *Jeruſalem.*

In the firſt place we will lay downe before us ſome grounds of incouragement from the ſure word of promiſes, that with more comfort we may fetch ſome light from the Lampes, burning in the Temple of God, which never goe out night or day, to refreſh our ſpirits, and to incourage others of better skill and abilities, to lanch forth into this deepe with veſſels better furniſhed, and not give over untill they have found this pleaſant ſhore and reſting place of the Church, where ſhe ſhall moane no more, 2 *Sam.* 7. 10. nor the ſonnes of wickednesſe afflict her any more.

Joh. 5. 39.

Search the Scriptures, for they teſtifie of me, i. e. of his wayes and workes, and great deſignes in the world; in the later dayes eſpecially, becauſe his laſt workes are his greateſt workes, and moſt glorious.

Iſa. 48. 17.

I am the Lord thy God, who teacheth thee to profite, and leadeth thee by the way that thou ſhalt goe; among all his wayes this is one of the moſt honorable, the way to his Kingdome.

Iſa. 2. 3. *Mic.* 4. 2.

He who hath promiſed that many nations ſhall flocke to his holy mountaine, to his houſe, to bee taught in his wayes, will ſurely teach us the way to his holy mountaine; theſe ſpeake of Chriſts kingdome.

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Thine eyes ſhall ſee the King in his glory, they ſhall ſee the Land afarre off. This is clearely of Chriſts kingdome, this the land a-

2. Difficultie.

The second Difficultie.

1. TO whom the Lord Jesus reveales these things; first, they be qualified persons, fitted for improving of their knowledge, for the spreading of his name and fame, and furthering of the great worke of advancing and setting up of his kingdome.

2. They must be such as feare him, *Psal.* 25. that is, that feare him so as they dearely love him, and for his sake love not their lives to death, *Apoc.* 12.11. and will not betray his cause for feare or favour of men, or base things of the world.

3. They must be men of rare and pretious spirits, choyse men, *Pro.* 17.27. *Dan.* 6.3. *Daniel*-like, *John*-like, Eagle-eyed men, of candid and cleare judgements, of an excellent eye, of an excellent nature, farre above the common straine, such as spend their thoughts on the high things of God, not like the ordinary sort of professors, who are of such low, poore, pusillanimous spirits, as they are like the spies, ready to speake evill of the good Land, the great difficulties in the great worke of setting up Christs Kingdome are still in their mouthes, they dare not put hand to the worke; the feares of the great enemies damp their poore low spirits; the sonnes of *Anake*, Antichrist, and his Prelates, Emperours and great Princes still in their eyes, they dare not follow the Lord Jesus fully, *Numb. chap.* 14. *vers.* 22. as *Caleb*: these are men of another spirit who must goe upon this discovery, that shall attaine to these wise Counsels, *Pro.* 1.5,6. such men will increase in learning the excellent mysteries of Christs Kingdome, and by the Spirit of God be searching out the deepe things of God, 1 *Cor.* 2.10. of the high majestie of Christ in his Throane, in his glory, in his excellent workes, and kingly vertues, will be looking into his Princely dwellings, his Ivory palaces, and view the steps and staires, and severall roomes, walkes, walls and turrets, and all the forme and frame of his house, the out-goings and in-commings, &c. and all the dimensions of it, *Ezek.* 43. and his chambers of presence, especially the Bride chambers prepared for the new Bride the Iewes, against the marriage of the Lambe; and all the brave order of his domesticke servants, officers, and offices, even to the very Porters. This great King cannot stirre, move or remove, but these Spirits will be up with him, they are of his Counsell and must move with him, and worke with him while hee is about his great workes,

workes, they daily attend his Court, his Counſels, his Commiſſions, they obſerve his workes, his wayes, his goings, his doings in the world, and learne out much of his minde. They are his tryed Servants, old Souldiers, will bide the hotteſt ſervice for him, he will not hide from them what he will doe, *Gen.* 18.17. in his great deſignes he is about in the world, to doe wonders in theſe latter dayes.

Thus wee ſee in the third place, what manner of men they muſt bee to whom the Lord Jeſus will reveale theſe high myſteries, *John*-like men, Eagle-eyed men, of an excellent cleare ſight, of an excellent nature, very ſpirituall, of a higher ſtraine, above the common ſtraine of the times, children of the woman cloathed with the Sunne, the brightneſſe of Chriſts Kingly glory, trampling the Moone, that is, earthly glory, and all ſublunary things under their feet, *Apoc.* 12. 1. Every Preacher or profeſſor, hath not a ſight ſtrong enough to gaze upon the brightneſſe of this glorious building of *Zion* from Chriſts appearing in his glory.

4. They muſt be men deepely ingaged in the Churches cauſe, deepe ſharers in her troubles, and ſorrowes, companions with her in tribulation for the teſtimony of Jeſus, *Apoc.* 1.9. who make her troubles theirs, and lay her ſorrowes neare their hearts, as *Nehemiah cap.* 1. *Daniel cap.* 10. 1,2. *Iſa. cap.* 22.2,3. *Jeremy Lam.* 1. 20. and with *Jacob* wraſtle with God, though they get a halt a lame may make them goe limping to their graves, *Gen.* 32. 24, 25. nay further, ſuch will hazard ſoule and body and all like *Moſes*, before they will ſee the Churches periſh, *Exod.* 32. 10.32. They will be heard, take no denyall what ever come of it, though the Lord ſhould cry, Let me alone that I may deſtroy this people, they will not let goe their hold, though they ſhould periſh for it, uſing many Arguments to divert his Judgements, and appeaſe his wrath, as *Moſes* did in the place before quoted.

Theſe are right Sonnes of *Zion*, that helpe the Church and beare her yoke chearefully, through fiery tryals and watery troubles, in watchings, faſtings, and fervent crying to her Jehovah, they ſhall have the firſt newes of her deliverance, a ſweet Echo ſounding in their eares of Jehovahs ariſing to have mercy on *Zion*. They helpe to make up a hideous noyſe and cry, to make the ſound greater in the eares of her Jehovah, ſo as he gets no reſt for a hideous noyſe of complaints, and bitter mourning, a

ſition and tender affection, as he cannot ſtay longer from her, for it is now high time to helpe her, to pity his family, yea it is his owne time, his ſet time to favour her.

Now to find out this prick or point of the appointed time here propheſied, is the grand difficulty, the great maſter piece; it is as ſmall as a prick or point, and it is very hard to find it, there be ſo many croſſe lines that runne thorough thoſe lines that lead an direct us to it, as will coſt ſome paines and a watchfull eye to hit the marke. Were wee once ſure of this, wee ſhould quickly ſee it goe well with the Church; I doe confeſſe it is one of the great difficulties, great ſcrutinies of theſe later dayes, almoſt impoſſible in humaine eyes; yet being one of the revealed myſteries of God, may be found out by the Spirit of God, which ſearcheth the deepe things of God, 1 *Cor.* 2. 10. and by faſting and prayer, and much paines and watchfulneſſe, muſt onely be attained by ſearching the word, and obſerving the workes of God, the goings and doings of the Lord Jeſus in the world, in theſe times of the Churches bitter troubles, and by his working wee muſt finde out the ſignes of his comming; when he turnes his word into workes, we may ſee much of his royall minde.

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Iſa. 48. 17.

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He who hath promiſed that many nations ſhall flocke to his holy mountaine, to his houſe, to bee taught in his wayes, will ſurely teach us the way to his holy mountaine; theſe ſpeake of Chriſts kingdome.

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Thine eyes ſhall ſee the King in his glory, they ſhall ſee the Land afarre off. This is clearely of Chriſts kingdome, this the land a-

farre off that *Terra incognita*, wee are ſeeking out.

Jer. 33. 3.

Call upon me, and I will anſwer thee and ſhew thee great and mightie things which thou knoweſt not; this is alſo meant of Chriſts kingdome.

Iſa. 45. 11.

Aske of me concerning things to come, concerning my Sonnes, and concerning the workes of my hands, command ye me; this a cleare place of the things to come concerning Chriſts kingdome, as appeares, Verſ. 14. 23. 25.

What greater incouragement can wee have or deſire of our God, then to have him willing to ſtoope to us baſe wormes to be commanded by us, if we be willing to ſearch and delight to know his mind, his will, and what he will doe for his Church and children, called here his ſonnes, and the workes he will doe for them that are deare unto him; and for whom he is ready to anſwer our prayers; and let us ſee what we can deſire, according to that, *Joh.* 15. 7. *Aske what ye will, and it ſhall be done.*

But we are no ſooner lanched forth into this great deepe of the myſteries of Chriſt Kingdome, but we meet with many difficulties, many ſtraite and difficult paſſages in this diſcovery, which muſt be cleared before we can advance further.

6 Difficulties cleared.

As 1. that theſe high myſteries may be found out.
2. To whom the Lord Jeſus reveales them.
3. When he uſually doth reveale them.
4. By what meanes.
5. What this appointed time is.
6. How we may finde out the pricke or point of the appointed time of his comming.

1. Difficultie.

1. *Difficultie.*

1. FOr the firſt, that theſe myſteries may be found out.

1. They are things revealed long ſince, to be done in theſe later dayes, and ſhall be daily accompliſhed by the workes of Chriſt, as large Commentaries upon his prophecies, and promiſes in his word, *Apoc.* 1. 1.

2. What the Lord Jeſus hath commanded us to ſearch, hee will give abilitie to finde; but theſe things concerning him, and his kingdome hee hath commanded us to

ſearch

ſearch, *Joh.* 5. 39. *Iſa.*34. 16. *Luk.* 24. 44. *Ergo*, they may bee found out.

3. Whatſoever things are written, are for our inſtruction, that we through faith and patience, and comfort of the Scriptures might have hope, *Rom.*15.4. But theſe things are written for our inſtruction. *Ergo.*

4. Yea God doth reveale them before hand ere they be fulfilled, leſt we ſhould ſay within our ſelves, mine Idoll of my owne invention hath found them out, and the molten Image of my owne wiſedome hath accompliſhed and done them, *Iſa.* 48.5.

5. A man of underſtanding is of an excellent ſpirit, *Prov.*17.27. hee ſhall increaſe in learning, ſhall attaine to wiſe counſells, to underſtand the words of the wiſe and darke ſayings, *Prov.*1.5,6. *Pſal.*78.2. and *Pſal.*49.4. when the skie is covered with clouds in darkeſome, troubleſome times, he ſhall ſee through the cloud, he hath a rare pretious ſpirit, carries him high above the clouds, he lives in another Region, farre above this viſible world; hee lives where he loves, not where he breathes; his country, his converſation is in another world farre beyond the ſea of this world, there lies his inheritance, his joy, his delight is in the Court of the great King, he is of his Counſell, and underſtands his ſecrets, *Pſal.*25. hee needs but aske and have, deſire and hee ſhall know, *John* 15.7.

6. Whatſoever may encreaſe, yea fill up our joy even in this life may be obtained, *Joh.* 16. 24. But the knowledge of the Churches deliverance, *Jeruſalems* joy and glory, which doe all lie folded up in this appointed time of Chriſts comming to build up his *Zion*, ſerve moſt of any thing in this life, to fill up the Saints joyes, *Ergo* may be attained.

7. What the Lord Jeſus as a mighty King hath commanded to be proclaymed to the world, long before it be done, he will ſurely expect his truſty ſervants ſhould underſtand and not bee ignorant of it, but both may and muſt know it, or lie under the laſh for dull ſchollers. But his comming to ſet up his kingdome he hath commanded to be proclaymed to the world long before it come to paſſe, *Iſa.* 61. 2. *Jer.*3.12. 14. *Iſa.* 62.11. *Ergo*, wee both may and ought to know it.

2. Difficultie.

The ſecond Difficultie.

1. TO whom the Lord Jeſus reveales theſe things; firſt, they be qualified perſons, fitted for improving of their knowledge, for the ſpreading of his name and fame, and furthering of the great worke of advancing and ſetting up of his kingdome.

2. They muſt be ſuch as feare him, *Pſal.* 25. that is, that feare him ſo as they dearely love him, and for his ſake love not their lives to death, *Apoc.* 12. 11. and will not betray his cauſe for feare or favour of men, or baſe things of the world.

3. They muſt be men of rare and pretious ſpirits, choyſe men, *Pro.* 17. 27. *Dan.* 6. 3. *Daniel*-like, *John*-like, Eagle-eyed men, of candid and cleare judgements, of an excellent eye, of an excellent nature, farre above the common ſtraine, ſuch as ſpend their thoughts on the high things of God, not like the ordinary ſort of profeſſors, who are of ſuch low, poore, puſillanimous ſpirits, as they are like the ſpies, ready to ſpeake evill of the good Land, the great difficulties in the great worke of ſetting up Chriſts Kingdome are ſtill in their mouthes, they dare not put hand to the worke; the feares of the great enemies damp their poore low ſpirits; the ſonnes of *Anake*, Antichriſt, and his Prelates, Emperours and great Princes ſtill in their eyes, they dare not follow the Lord Jeſus fully, *Numb. chap.* 14. *verſ.* 22. as *Caleb*: theſe are men of another ſpirit who muſt goe upon this diſcovery, that ſhall attaine to theſe wiſe Counſels, *Pro.* 1. 5, 6. ſuch men will increaſe in learning the excellent myſteries of Chriſts Kingdome, and by the Spirit of God be ſearching out the deepe things of God, 1 *Cor.* 2. 10. of the high majeſtie of Chriſt in his Throane, in his glory, in his excellent workes, and kingly vertues, will be looking into his Princely dwellings, his Ivory palaces, and view the ſteps and ſtaires, and ſeverall roomes, walkes, walls and turrets, and all the forme and frame of his houſe, the out-goings and in-commings, &c. and all the dimenſions of it, *Ezek.* 43. and his chambers of preſence, eſpecially the Bride chambers prepared for the new Bride the Iewes, againſt the marriage of the Lambe; and all the brave order of his domeſticke ſervants, officers, and offices, even to the very Porters. This great King cannot ſtirre, move or remove, but theſe Spirits will be up with him, they are of his Counſell and muſt move with him, and worke with him while hee is about his great workes,

workes, they daily attend his Court, his Counſels, his Commiſſions, they obſerve his workes, his wayes, his goings, his doings in the world, and learne out much of his minde. They are his tryed Servants, old Souldiers, will bide the hotteſt ſervice for him, he will not hide from them what he will doe, *Gen.* 18.17. in his great deſignes he is about in the world, to doe wonders in theſe latter dayes.

Thus wee ſee in the third place, what manner of men they muſt bee to whom the Lord Jeſus will reveale theſe high myſteries, *John*-like men, Eagle-eyed men, of an excellent cleare ſight, of an excellent nature, very ſpirituall, of a higher ſtraine, above the common ſtraine of the times, children of the woman cloathed with the Sunne, the brightneſſe of Chriſts Kingly glory, trampling the Moone, that is, earthly glory, and all ſublunary things under their feet, *Apoc.* 12.1. Every Preacher or profeſſor, hath not a ſight ſtrong enough to gaze upon the brightneſſe of this glorious building of *Zion* from Chriſts appearing in his glory.

4. They muſt be men deepely ingaged in the Churches cauſe, deepe ſharers in her troubles, and ſorrowes, companions with her in tribulation for the teſtimony of Jeſus, *Apoc.* 1.9. who make her troubles theirs, and lay her ſorrowes neare their hearts, as *Nehemiah cap.* 1. *Daniel cap.* 10. 1,2. *Iſa. cap.* 22.2,3. *Jeremy Lam.* 1. 20. and with *Jacob* wraſtle with God, though they get a halt a lame may make them goe limping to their graves, *Gen.* 32. 24, 25. nay further, ſuch will hazard ſoule and body and all like *Moſes*, before they will ſee the Churches periſh, *Exod.* 32. 10.32. They will be heard, take no denyall what ever come of it, though the Lord ſhould cry, Let me alone that I may deſtroy this people, they will not let goe their hold, though they ſhould periſh for it, uſing many Arguments to divert his Judgements, and appeaſe his wrath, as *Moſes* did in the place before quoted.

Theſe are right Sonnes of *Zion*, that helpe the Church and beare her yoke chearefully, through fiery tryals and watery troubles, in watchings, faſtings, and fervent crying to her Jehovah, they ſhall have the firſt newes of her deliverance, a ſweet Echo ſounding in their eares of Jehovahs ariſing to have mercy on *Zion*. They helpe to make up a hideous noyſe and cry, to make the ſound greater in the eares of her Jehovah, ſo as he gets no reſt for a hideous noyſe of complaints, and bitter mourning, a

ſound of crying in his eares, in every corner of the world, untill he ariſe for the Churches deliverance.

5. They muſt be watchfull perſons, like the Shepherds attending their flockes, to whom the Lord Jeſus at his firſt appearing firſt ſhewed himſelfe, even to theſe meane perſons, of leaſt eſteeme in the Country, *Luk.* 2. 7. who watch continually, like the Sparrow on the houſe top alone, all the long Winter night of the Churches troubles, for the dawning of the day of her deliverance theſe ſhall ſee the firſt glancing rayes of the Sunne of Righteouſneſſe, in the dawning, when others lye ſleeping and ſnorting in their eaſe and pleaſures: and well it is for them if they be not awakened with a witneſſe, with ſome hideous noyſe and cry of danger in theſe tempeſtuous times, falling inavoydably upon them, to make them howle and cry in the midſt of great calamities, becauſe they would not trouble their heads, about the Churches extremities.

6. They muſt be the Lords domeſtick Servants, that daily attend his deſignes and employments. Our great and wiſe Jehovah has reſerved many things concerning his Church, and the excellent things of his Kingdome, to be revealed onely to his truſty Servants, *Apoc.* 1.1. his Diſciples, *Iſa.* 8. 16. his Darlings that leane on Chriſts boſome, theſe know much of his minde, *Job.* 13. 23. that have not Lacquyed after the times and pleaſures of men: who will ſcorne to honour his enemies with a becke or a cap, in their greateſt glory; the proudeſt enemy their Maſter hath ſhall know they belong to a mighty Monarch, the King of all the Earth, are his ſworne ſervants and their ſworne enemies in their Maſters quarrell.

Theſe, and theſe alone are they, who ſhall ſee this Land afarre off, this unknown world of the Churches glory from the Lord Jeſus his Ariſing, they ſhall ſee the ſignes of his comming.

Iſa. 33. 17.

3. Difficulty.

The third Difficulty.

WHen the Lord Jeſus uſually reveales theſe things. And that is eſpecially in times of his ſervants exile and bitter perſecutions for the teſtimony of Jeſus. When they ſuſtaine the Churches ſorrowes, and beare a large ſhare in her heavy preſſures, even then the Lord Jeſus reveales theſe high and excellent things

things concerning his kingdome, then he comes neareſt to them and is moſt familiar with them, communicates his Counſells and high deſignes hee is about in the world, and opens their eares to receive inſtruction, *Iob* 33. 16. Thus hee did to *Iacob* in *Padan Aram*, *Gen.* 28. 11. 12. to *Ezekiel* in *Babylon* at the River *Chebar*, *Ezek.* 1. 1. to *Daniel* in his captivitie at the bankes of *Vlai*, *Dan.* 8. 2. 16. to *John* in *Patmos*, *Apoc.* 1. 9.

So now in theſe times of bitter troubles of the Church and perſecution of the Saints, the Lord comes neareſt to the ſuffering Saints, to his exiles. Moſt excellent fruits doe then come from them, their ſpirits are raiſed to a high and heavenly ſtraine and temper, then doe they ſing their ſweeteſt notes, are all upon the treble, quaver out moſt ſweetly the high things of God and of his workes, high things doe then moſt ſuite with their high exalted ſpirits, their workes and actions then are full of beautie, then like the Spices of the Apothecaries being beaten to duſt, (in their loweſt condition) ſmell moſt ſweetly, their ſpirits then are loftie, ſore high to the Court of heaven, and converſe with Chriſt about high matters. All earthly things, yea the ordinary affaires of the Church and preſent times that take up the mindes of moſt of the Saints, cannot content them, as too low for their high exalted Spirits, too meane for them to beſtow their thoughts on, but with Eagles eyes and winged affections ſore aloft towards this Sunne of righteouſneſſe, *Apoc.* 12. 1. they will be prying into his brightneſſe, with *Moſes*, *I beſeech thee ſhew me thy glory*, *Exod.* 19. 4. and 33. 18. and I will not reſt untill hee ſhew them ſo much as they are capable of. Had wee ſuch excellent ſpirits, how ſhould we not with *Moſes* come downe from the Mount with our faces ſhining with the rayes of heavens brightneſſe, and light and underſtanding of the minde of Chriſt, and myſteries of his Kingdome, and be able to hold forth the light thereof unto others, in theſe cloudie and darkeſome times, that the drooping Saints might be comforted in bitter troubles? when many are offended at Chriſt, becauſe of his Croſſe, *Mark.* 14. 27. *Luk.* 7. 23. many goe away from him and follow him no more, *John* 6. 66. when many ſtarres fall from heaven, *Matth.* 24. 29. that is, out of the Church, who in time of her proſperitie blazed brightly, but now in the ſtormy tempeſts of her troubles prove but ſhining Meteors, who when the matter of exhalation is ſpent, loſe their acquired light, goe out like Candle

ſnuffes and leave an ill ſavour behind them, and like the Figtree caſt their fruites upon the firſt puffe of wind before they feele the ſtorme, *Apoc.* 6. 14.

4. Difficultie.

The fourth Difficultie.

HOw and by what meanes the Lord Jeſus makes knowne theſe things, concerning his Kingdome.

And that is ordinarily two wayes.

Firſt, By hi word. And ſecondly, by his workes.

Firſt, by his word, ſpoken by the mouth of his holy Prophets ſince the world began, *Act.* 3. 18. and from this ſure tryed word muſt we fetch light to dreſſe our Lampes, to light our Candles, while we goe upon this dangerous diſcovery to finde out this unknowne ſhore, the glorious ſtate of the Church lying within the circumference of the rayes and brightneſſe of this Sunne of righteouſneſſe ariſing in the appointed time. This pure word, this true tryed word is our loadſtone to direct our courſe; And as the time of fulfilling theſe things grow nearer and nearer, a greater light of this word ſhall breake forth by the Spirit of Chriſt the light of the world, and greater brightneſſe ſhall bee upon all the workes of Chriſt, making all things more perſpicuous and cleare unto ſuch as with *Daniel* delight to ſearch out the yeares of the Churches captivity and time of her delivery, *Dan.* 9. 2.

Pſal. 23. and 46.

We will take a walke (*Chriſto duce*) to theſe limpid waters of repaſt, theſe Cryſtall ſtreames which make glad the Citie of God, where the Elephant may ſwim and the Lambe may wade, drinke and coole their parched ſoules, fainting ſpirits in the greateſt times of drought, according to the promiſe, *Jer.* 17. 8. There is enough to refreſh the weake and feeble ſpirits, to exerciſe the skill and art of the greateſt Schollers, and wiſeſt headpeeces in the world.

Secondly, by the obſervation of the workes of Chriſt (as our *Jacobs* ſtaffe) we may diſcover much of his mind; his workes are large comments upon his word, are the effects of his prophecies, and the fulfilling of his promiſes; when he turnes his word into workes, we may ſee much of his royall minde.

Mundi univerſitas eſt Dei explicatio.

The inviſible things of God are clearely ſeene by the things that

that are done, *Rom.*1.20. if wee were well verſed in this great booke of the workes of Chriſt, we ſhould ſee more of the minde of Chriſt, there may wee finde his footſteps, his walkes, his wayes, his goings and doings in the world, as the great Adminiſtrator of all things; and as he ſpeakes to us by his word, ſo alſo in his workes, he ſpeakes aloud in our eares in theſe later dayes, eſpecially when hee is about workes of wonder in the world about his kingdome; great Kings and Monarchs, are ſeene and knowne afarre off by their great workes and princely actions, as well as by their Edicts and Proclamations. *The works of the Lord are great and glorious, ſought out of all that have pleaſure in them*, *Pſal.*111.4. They are a delightfull ſtudy to his true ſervants, call upon us for our obſervance and following of him, and working with him, and the Lord Jeſus againe delights to ſee his ſervants obſerve his movings, his doings in the world, in his judgements, his mercies, and to follow him in our affections and actions. On the contrary, it is the greateſt indignity we can doe to him when he is doing great workes for us, and wee regard them not, yea it is a brand marke of ſuch as he intends to deſtroy, that they regard not his workes, *Pſal.*28.5. And as the time of Antichriſts fall, and of the advancing Chriſts Kingdome growes nearer, the Lord Jeſus his workes, as alſo his word, will ſhine forth clearer and be more tranſparent to all the Saints.

Come then and behold the workes of the Lord what deſolations he hath made in the earth, *Pſal.* 46.8. what deſolations he hath made in *Bohemia*, *Germany*, the *Palatinate*, and thoſe adjacent countries, ſince the time of the appearance of that wonderfull and prodigious Comet, *Anno* 1618. when being in *Germany* we beheld its firſt ariſing in an unwonted forme, with its ſtupendious movings and removings from South-Eaſt, where it firſt appeared, to the South, Weſt and North; and being ſhortly after comming for *England* and arrived in the Thames, wee found it right over our heads, which we beheld with great aſtoniſhment & many ſad thoughts, as importing many ſad changes in the world, as we have ſeene and heard ſince, and as if its laſt influence might ſeeme to end in this Iſland, for after it blazed over *England* it was ſeene no more. Divers Aſtrologers in *Germany* writ upon this blazing Starre, amongſt whom one noted man in Aſtrologie, *Herlicius Stargardenſis* did hold that its influence was like to continue betweene 20. and 30. yeares.

Now from the word and workes of God we will ſee what wee can diſcover of the mind of God, and obſerve what ſignes wee can ſee of the Lord Jeſus his comming to build up his *Zion*.

And thus, praiſe to our skilfull Pilate, we have paſſed ſome of the dangers, and with a pleaſant gale advanced to Cape *Bon Speranze*, or Cape of good hope, and here take in freſh water to refreſh our ſpirits, and with next faire Gale put forth to Sea againe, when the Spirit of Chriſt ſhall move upon the waters, there ſhall be light, and the dry land ſhall appeare, *Gen.* 1.2.9. and we get ſome ſight of this unknowne ſhore, this land afarre off, that *Terra incognita*, never yet ſeene of mortall eyes.

5 Difficultie.

The fifth Difficultie.

VVHat is meant by this appointed time of Chriſts ariſing.

1. The Lord who hath appointed a time of every thing under the Sunne, *Eccleſ.* 3. 1. hath in his eternall Counſels determined a time of the Churches mourning, and a time of her rejoycing, a time of captivity and of delivery, a time of *Jacobs* trouble, *Jer.* 30.3. and a time of the enemies trouble, *Lam.* 4.21,22. *Iſa.* 10.12.25. *Numb.* 24.24. And it came to paſſe (ſaith the Spirit) that in proceſſe of time the King of *Egypt* dyed (great enemies of the Church are ſaid to die when their power and might failes that they cannot execute their malice upon the Church, their death is the Churches life) and the Church ſighed and cryed by reaſon of their bondage, and their cry came up to God, and hee heard their groaning, and remembred his covenant with *Abraham*, *Iſaac* and *Jacob*, and God looked upon them and had reſpect to them, *Exod.* 2.23. and his looking upon them was enough for them, for when he lookes upon the Churches great afflictions, and ſees her miſeries, then he comes downe to deliverance, *Exod.* 3.7. This time of the Churches greateſt extremity, overwhelmed in the floods of great waters, is the very ſet time of delivery in the *Embryo*, or remote beginnings of it at this day.

This appointed time of *Jehovahs* ariſing to have mercy on *Zion*, is that time of refreſhing from the preſence of the Lord, *Act.* 3.19,20,21. the time of reſtauration of all things, that is, of making all things new, 2 *Pet.* 3.13. *Apoc.* 21. 25. theſe new things come downe from God out of heaven, the habitation of his holineſſe

lineſſe, *Iſa.*63.15. from his eternall Counſels, *Iſa.*25.1. and therefore there muſt be a time of reſtauration of all things in this world, for at the worlds end the earth ends, and the higheſt heavens need no making new, or is there any earth in them? therfore this muſt be meant of a time when all things ſhall be reformed and reduced to their originall and priſtine purity, all which is to be accompliſhed in this appointed time of Chriſts ſecond comming to ſet up his Kingdome, and therefore it is ſaid there, *Act.*3.19. he muſt remaine in heaven, till he come to reſtore all things, which ſhall be begun at this appointed time of his ariſing to ſet up his kingdome, and bee in perfecting all the time of his kingdome, untill his third and laſt comming to judgement.

There are ſeverall Computations of times of the Churches delivery, by learned men from the Scriptures, whereof we will here ſay nothing, being aſſured from Chriſts owne mouth, that for the elects ſake theſe dayes ſhall be ſhortned, *Matth.*24.22. and therefore we conceive this the neareſt way by his working in the world to finde out the appointed time, by the forerunners and ſignes of his comming.

All which computations for moſt part, agree in the time of the Jewes comming in about 1650. though the glory of Chriſts kingdome come not untill 45. yeares after, as *Dan.*12.11. which 45. yeares is like to be a time of great trouble to the new converted people. Yet doe they conceive that there may be ſome conception, or *Embryo* of unſhapen, unformed, remote beginnings of Chriſts kingdome ſooner, even preſently upon the end of the ſixt trumpet which is accompanied with the reſurrection of the witneſſes and fall of the tenth part of the City (*Apoc.*11.12.13.) that is, the finall falling off of one of the 10. Kingdomes, of *Romes* Pillars, and ſupport, when they ſee how their witneſſes have beene ſuppreſt and trodden downe both in Church and Commonweale, ſhall by an earthquake, *i.e.* by a commotion of people revolt from Romiſh Religion totally; which makes way to *Romes* fall, and then upon the blaſt of the ſeventh Trumpet it is ſaid, the Temple is opened, *Apoc.*11.15.19. compared with, Chap. 15.5. is the revealing of the truth and worſhip of God more clearely then was before, and a greater light breakes forth upon the firſt comming in of the Jewes, thongh the kingdome of Chriſt be not yet fully framed and ſet up in its glory, untill 40.

or

or 50 yeares after accord, to *Dan.* 12.11. and though it be ſaid, *Apoc.*11.15. preſently upon the ſound of the ſeventh Trumpet that the kingdomes of the world are the Lords and his Chriſts, it may be truely ſaid ſo from the firſt framing and beginnings of it, which in ſo few yeares after ſhall be fully ſet up in glory and beautie as never yet was in the world. So that from the weeke beginnings of reformation now in this Iſland, we may find out ſome of the Lords footſteps in his way to his kingdome; about which his Saints and ſlaine witneſſes, with a new ſpirit and courage, are now exceedingly buſied.

6. Difficultie.

The ſixth and laſt Difficultie.

WE are now come unto the laſt and greateſt Difficultie of all to diſcover, by our obſervation of the workes of Chriſt in the world to finde out by his working the ſignes of his comming.

At Chriſts firſt appearing in the fleſh, what a light came with him, ſhined very farre, that the wiſe men ſaw his ſtarre in the Eaſt, and came to worſhip him, *Matth.*2.2. ſure they had a glorious ſight of him that carryed them on in ſuch a large diſtance from *Chaldea*, or *Perſia*, to *Judea*, to worſhip Chriſt in a manger in *Bethlehem*.

This troubled *Herod* the King and ſet all *Jeruſalem* in an uproare, fearing great alterations; *Herod* calls a Councell of Scribes and wiſe men to finde out where that Chriſt was to be borne, whom the Scriptures had ſpoken of, and craftily ſought to ſlay him. Even ſo no doubt Antichriſt the Pope and his crafty Councells at this time of Chriſts ſecond comming doe ſee ſome forerunners of great changes in the world, making them ſhake in aguiſh fits, and have called up their Aſtrologers and wiſe men who can diſcerne by the face of the skie, that a ſtorme is comming upon *Rome* from the brightneſſe of Chriſts comming in his glory to ſet up his Kingdome, and therefore wee ſee the whole papacy and all their prelaticall partie in the world in an uproare fearing great alterations by the workes of Chriſt of late in the world, and therefore with all their craftie Counſells, violence and bloody cruelties (as this Iſland and *Ireland* now are woefull witneſſes) are up in their rage and reſolutions to oppoſe and murther Chriſt in his members, and trouble his worke-

ing.

ing. What? a child borne in a manger trouble ſo great a Monarch as *Herod*, and make him affraid, and all *Jeruſalem* in an uproare, this made much to augment the glory of Chriſt in his humiliation, and loweſt eſtate, *Herod* being not ignorant of the prophecies wherein the Jewes had a King promiſed them, who ſhould reſcue them out of their bondage and afflicted ſtate under ſtrange governors, and ſhould ſwallow up and ſubdue all other kingdomes and government, *Dan.*2.44. which made him ſhake. Even ſo the ſignes and forerunners of Chriſts ſecond comming to aboliſh Antichriſt and ſet up his kingdome, in the leaſt beginnings, muſt needs be very terrible to *Rome* and all her confederates, and ſet them a working to prevent her ruine, but all in vaine, for ſtrong is the Lord who judgeth her, *Apoc.*18.8.

Before we come to the ſignes of Chriſts comming, it will be very uſefull to conſider of the manner of his ſecond comming to ſet up his kingdome, and how the day of Chriſt ſo much ſpoken of in the Scriptures may be repreſented to our weake capacities, and how unto each part of the day of Chriſt, the ſeverall ages, times and conditions of the Church, may moſt fitly be applyed.

He is ſometimes ſet forth as the bright morning Star, 2 *Pet.*1.19. *Apoc.*22.16. promiſed to the Church and faithfull overcommers, *Apoc.*2.28. very comfortable and refreſhing the weary Church in her pilgrimage and troubleſome travaile to *Zion*, the ſweet influence of this Starre of *Jacob* ſtrengthens her fainting ſpirits in the darkeſome ſtormy time of the morning of Chriſts day, and fills her heart with cordiall comforts, and her affections with joy in the expectation of a glorious day comming.

Secondly, he is ſet forth as the Sunne of Righteouſneſſe ariſing, *Mal.*4.1,2. a Sunne for glory and beauty for his Saints to looke upon, in whom is all fulneſſe of light and life, and reviving from his ſweet influence; and a Sunne of Righteouſneſſe, becauſe he comes to doe juſtice both to the Saints and to the enemies, *Pſal.*72.2. this day of Chriſts ariſing is ſaid to have a cloudy morning, *Mal.*4.1. wherein he will deſtroy his enemies roote and branch, but (Verſ.2.) unto the Saints who feare his name hee comes with healing under his wings, of all their diſtempers and diſeaſes of ſoule and body, ſo as they ſhall goe out and grow as Calves of the ſtall, or fatlings under the Cow at the dugge continually, from whence they ſhall grow exceedingly and ſhall faint no more.

Thus of the manner of his comming briefely as we finde it in the Scriptures. Now concerning the day of Christ.

The whole time of Christ ſince his firſt appearing in the fleſh unto his reſigning of his kingdome at the end of the world, would ſeeme to be but all one day of his, though diſtributed in ſeverall parts, to ſeverall times and ages of the Church, *Luk.*1.78. *Mal.*4.5. *Num.* 24.17. and *Joh.* 8.56. Himſelfe ſaith *Abraham* rejoyced to ſee my day and was glad; that is ſure meant of his day from his firſt comming in the fleſh to worke our redemption to the time of his raigne and kingdome amongſt his Antients gloriouſly, *Iſa.*24.*ult.* and ſo we finde the prophets when they ſpeake of Chriſts day, to joyne the beginnings in his humiliation, the progreſſe and perfection of it in his kingdome together as all in one day, as *Pſal.*22. and *Pſal.*69. *Pſal.* 97. *Iſa.*11. *Iſa.*42. *Zach.*3.8. and 6.12. *Jer.*23.5. and 33.15. ſpeaking of things farre diſtant in reſpect of time, as if they were all one, as is uſuall in the Scriptures, his humiliation and time of his ſpirituall reigne and kingdomes in the ſoules of men, and his viſible reigne and kingdome amongſt the Saints, being joyned together as one day of Chriſt, including the whole courſe of his kingdome inward and outward to the worlds end.

Two parts of Chriſts day.

And ſo this day of Chriſt hath its evening or more obſcure part, and its morning or more glorious part of it, as other naturall dayes have, *Gen.*1.5.

1. Part, the evening or more obſcure part of it.

The evening or firſt and more obſcure part, may be ſaid to bee theſe 1600. yeares paſt, as the time of great troubles and perſecutions of the Saints, and the time of his ſufferings in his perſon and members, to fill up the meaſure of his ſufferings, and yet a time glorious to the Church, in reſpect of the former time of *Moſaicall* ſhadowes, and this is the time of his ſpirituall reigne in the ſoules and conſciences of men to their conviction or converſion, wherein his kingdome hath beene and is yet inviſible to the world, and little beautie ſeene in it of moſt men of the world, but as a darkeſome night full of troubles, ſome light and much darkeneſſe, ſome calmes and many ſtormes, yet beautifull in the eyes of the Saints, who waite for a more glorious time, even from thence a comming, and of this time of his day, of his ſpirituall and inward kingdome we read, *Matth.* 3.2. the kingdome of heaven is at hand, and within you, *Luk.*17.21. and not of this world, *John.*8.36. that is, not worldly after the faſhions

ſhions and pompe of the world, but ſpiritually, conſiſts in an enſeene myſticall and hidden glory, hid from the great and wiſe men of the world, and revealed to babes in Chriſt.

The ſecond part of Chriſts day is the morning or more glorious time of it, and hath its degrees of glory and progreſſe to its perfection as other naturall dayes have, as we ſhall ſee anon; and is more glorious (as the morning) then the former darkeſome time of troubles of the evening, and ſtormy night, which ſhall not then be remembred, *Iſa.*65. 17. *Apoc.*21.2.

2. Part of Chriſts day, the morning or more glorious part, and hath alſo its degrees of glory as other naturall dayes.

And when the Prophets ſpeake ſo often of the great glory of Chriſts day and kingdome, they have an eye upon this ſecond part of it, as when they ſay it ſhall come to paſſe in that day, &c. they meane that time or part of the day, by a *Senecdoche membri*; Sometimes called the day of Chriſts power, *Pſal.* 110.2. that is, that time of his day wherein he will ſhew his power viſibly to all the world, overthrowing thrones and kingdomes of all his enemies, *Hag.*2.22. that he may be exalted in his kingdome, and be King of all the earth, *Zach.*14.9. and ſometimes the time of the laſt judgement is called the day of Chriſt, that is, that part or time of his day, &c. day, and dayes being frequently taken for times, *Matth.*9.15. and *cap.*24.32.37. *Luke* 17. 22. *Act.*2.17.

All the glory of former times being ſwallowed up in this time of his reigne and viſible kingdome amongſt his ancient people the Jewes in great ſurpaſſing glory, *Iſa.*24. *ult.* unto which time or part of Chriſts day the Prophets uſually attribute all the glory of his day, as farre more tranſcendent and ſurpaſſing all former glory of the Church or times, which now ſhall be buried in oblivion, *Iſa.*65.17.

And of this ſecond part or time of Chriſts day, the Apoſtles alſo meane when they ſpeake of Chriſts raigne and kingdome, as 2 *Tim.*4.1. *Heb.*2.5.

The ſecond part of Chriſts day hath alſo its ſeverall degrees of progreſſe to the glory of Chriſts Kingdome.

This morning or more glorious part of Chriſt day hath alſo (as we ſaid before) its ſeverall degrees of progreſſe to its perfection, as ſo many ſubdivided parts of the day applyed to ſeverall times of the Church.

1. The time of preparation to it.

Firſt the time of preparation or making way to Chriſts Kingdome, which begins with the withdrawing of the former light of peace and comforts, in thicke gathering of clouds, in ſtormes and tempeſts of great troubles in the world univerſally; as, *Iſa.*24. to the laſt, as the darkeneſſe breakes in before the dawning, when

when it is often the darkeſt time of all the night, yet is but a ſhort time; this is the time of the Gentile Churches troubles and ſtruglings with Antichriſt, univerſally in the world, this is the time wherein the hoaſts of heaven ſeeme to be diſſolved, that is, many ſtarres fall and loſe their light, *Iſa.* 34.4,5. compared with *Apoc.* 6.13, 14. *Matth.* 24. 29. and belongs to the morning of Chriſts day, and uſhers in the dawning or more glorious morning light. And in this thicke and darke time of the Churches greateſt diſtreſſe, in ſtruglings with Antichriſt, working and labouring in earthquakes and great confuſions in the world, and in the loſſe of her many learned lights that ſhined as Starres formerly in this ſad time, Chriſt firſt comes as the bright morning Starre, *Apoc.* 22.16. promiſed to his Souldiers, *Apoc.* 2.28. comfortably refreſhing the Church, in her weary pilgrimage and troubleſome travaile to *Zion* in the new *Jeruſalem* of the Jewes, as the Starre of *Jacob* promiſed, *Numb.* 24.17. helping the Church and ſmiting the enemies by his powerfull influence; how delightfull is this bright morning Starre to all the Saints in bitter troubles, as the comfortable aſſurance of the joyfull dawning of full deliverance at hand? And ſtill this bright morning Star continues its light and influence unto the Sunne riſing, Chriſt working wonderfully in and with the Saints, and giving them many victories againſt the Antichriſtian crew: this time is Chriſts virtuall comming in his power, to helpe the Gentile Churches, and make way to his kingdome, and may bee ſaid to bee the remote beginnings of Chriſts kingdome, the time of conception or *Embryo*, or imperfection of his kingdome, as yet without forme or ſhape, or beauty, ſcarce diſcerned or ſeene into of moſt great Rabbies, and wiſe men in the world, yet beautifull in the eies of the Saints, from that ſpiritual anointing, whereby they can diſcerne the forme and frame of the Kingdom in theſe weake beginnings and confuſions in the world accompanying them.

2. Degree or part of the morning of Chriſts day is the dawning of the Churches deliverance.

And this is the very time of Chriſts day we are come unto at this day, this bright morning Starre by his light and influence comforting and helping the Saints, and ſmiting the enemies, breaking their plots, overthrowing their Counſells and workings, and giving and getting the Church many victories, praiſe to his great Name for all he hath done and is ſtill doing.

2. The ſecond degree of this morning or glorious part of Chriſts day, is the dawning light of deliverance, not yet free

of

of disturbance, yet begins gloriously; how delightfull is the morning light to a weary travailer in the former darkenesse? for it is the Sunnes light though the Sunne yet not risen or visibly seene, yet the power of the Sunnes light hath scattered the clouds of the former troubles of the Gentile Churches very much, but not fully as yet; but this morning is yet subject to some stormes, amongst the drops of dew and watering showers, and this seemes to be the time of the Jewes first comming in, accompanied with great troubles to them for their long rejecting the Lord Jesus, in his humiliation and spirituall glory, they shall be driven to darkenesse of great troubles and be hard bestead before they enjoy his visible kingdome and glory, *Isa.* 8. 22. *Dan.* 12. 1. yet from this time and even in their great troubles, shall they grow and encrease in multitudes, and prosper in graces, *Isa.* 26. 19. and this seemes to be meant, *Psal.* 110. 3. from the wombe of the morning thou hast the dew of thy youth, the breaking out of the light betweene the clouds being as the opening of the wombe with fruitfulnesse, this morning of Christs day being the birth time of this blessed seed, *Isa.* 61. 9. and 66. 8. borne in *Zion*, where with the Gentile Church travailes in paine to bring forth this new birth.

3. The third part or degree of this glorious part of Christs day is the Sunne rising, still greater in glory, for glorious and delightfull is the Sunne rising to all that dwell on the earth; and thus Christ comes, *Mal.* 4. 2. Spreading his rayes of brightnesse over all the world, though seene in some regions before other. This is the time of Christs comming to set up his kingdome, yea he brings it with him, 2 *Tim.* 4. 1. this Sun of righteousnes first appeares in the east among his antient people the Jewes newly converted, and sets up his kingdom among them, *Micah* 4. 8. *Ezek.* 37. 27. *Zach.* 2. 10. & from thence scatters their enemies & makes them doe valiantly, *Numb.* 24. 18. and subdue all their enemies, and possesse their countries, as *Obad.* 18, 19, 20. *Isa.* 11. 14. and spreads his light over all the earth as the Sunne beames doe; now all the reliques of the power of Antichrist and Turke shall be all abolished utterly by this brightnesse of his comming, 2 *Thes.* 2. 8. and hee with the Saints shall rule the world, *Dan.* 7. 27. this is the time of putting the kingdom in forme and frame, which before was but as an *Embryo*, and all things in the world now set in a new forme and frame as a new world, *Isa.* 65. 17. which will take up

3. Part of this morning or glorious part of the day, is the Sun rising very glorious.

a long time, and be a time of joy and gladneſſe, and all ſorrow and ſighing flies away, and not remembred, *Iſa.* 35. 10. this is that time the whole Creation groanes for, *Rom.* 8. 19. 22. compared with *Hoſ.* 2. 18.

This is the time of his appearing in his glory, *Verſ.* 17. of our *Pſalme*, to ſet up his kingdome and ſpread it over the world, *Verſ.* 16. and 23 of our *Pſalme*, this time the Church hath long waited for, long prayed for, *Pſal.* 94. 1. and 68. 1. *Iſa.* 64. 1. and pertaines to the time of the marriage of the Lambe, *Hoſ.* 2. 18, 19, 20.

Fourth and laſt part of the day is the time of judgement of all the world and laſts a long time, and loſes no glory, or admits any declining, and ſo at laſt differs from all naturall dayes.

4. The fourth and laſt part of the day is the period of perfection of his kingdome, this Sunne of Righteouſneſſe ſhining as the Sunne at noone day in his full ſtrength, *Apoc.* 1. 16. And here the day of Chriſt is above all naturall dayes, it admits of no diminution or declining, but ends with the glory of it at the height, when he reſignes it to the Father, having made all his foes his footſtoole, and is exalted above all dominion, judging the world and giving reward both to Saints, wicked men and divells; this is the laſt judgement which will laſt long and take up much time, that every wicked man may be ſilenced in his reaſonings againſt the juſt Judges proceedings, and bee convinced of all evills, thought, ſaid or done, *Iudg.* 14. 15. and the ſecrets of their hearts revealed before the whole world, the Lord Jeſus ſitting on his throane triumphing over all reaſonable Creatures and mightie Monarchs, every knee bowing to him, every tongue confeſſing him Lord alone, both in heaven and earth, and under the earth, that is, Divells and Men, *Philip.* 2. 10. 11. *Iſa.* 45. 23. applyed to the laſt judgement, *Rom.* 14. 10, 11. which ſurely muſt be no ſhort time, being the reward of his ſufferings, and undertaking the adminiſtration of all things, and ſupport of the whole creation upon mans fall, which otherwiſe would all have runne into a Chaos of all confuſion againe, if he had not ſtept in to uphold it and undertaken the renewing it againe, and reſtore all to their originall as the eternall heire of all things, *Heb.* 1. 2. *Apoc.* 21. 5.

Antichriſt hath had a long time, and the other enemies long time of inſulting over his Church, and reigning in the world; Satans raigne farre longer, therefore it ſeemes but equall that Chriſt have a long time of triumph over all upon his throane, his Saints triumphing with him (as he hath ſuffered a long time of crucifying in his members) to ſet forth his glory; for what greater

greater glory out of heavens glory. ſo comely and delightfull to the Father, and all the Saints, then to ſee Chriſt exalted high in his Throne, all his enemies made his footſtoole, every knee bowing to him, and every tongue confeſſing him Lord? which ended, he ſends away the wicked to eternall torments and takes home the Saints with him, and reſignes the kingdome to the Father, and ſo the world ends, and as ſome ſay, returnes to a Chaos againe, being conſumed by fire, and becomes the hell of the damned, ſo as the place of ſinning becomes the place of eternall torment.

And ſo we proceed to the ſignes of his comming.

The firſt ſigne of Chriſts ſecond comming.

WHen the enemy comes in like a flood without reſiſtance in all humane eyes, threatning to over ſwell the bankes and bounds of all humane power, and ſwallow up the Church, even then the Lords owne Armes brings ſalvation, the ſpirit of the Lord ſhall lift up a ſtandard againſt him, even then ſhall the deliverer come to *Zion*, *Iſa.* 59.16.19,20. and *cap.* 63.5. his Arme ſhall put on ſtrength as in the dayes of old, and doe wonders for the Churches deliverance, *Iſa.* 51.9. and as here in our *Pſalme* when the Church is overwhelmed, and waſted and ſpent, and in a manner quite gone, at laſt gaſpe, often under water and even ready to ſinke, then the Lord Jeſus ariſes, *verſ.* 14. of this *Pſalme*, as a mighty King rouzes up himſelfe and Armes ſpeedily, puts on his garments of vengeance, clad with zeale as with a cloake, and upon his head an Helmet of ſalvation, *Iſa.* 59. 17. when this mighty King begins to arme, he will goe out Conquerour out of the field, he will get the day, make his ſtouteſt enemies feele the power of his ſtrong arme, and all the nations from Eaſt to Weſt ſhall feare his mighty name, *Iſa.* 59.19. worke ſuch a deliverance to his oppreſſed Church, as ſhall be glorious in the ſight of the nations. When this great King, this Redeemer ſhall come to *Zion*, *Verſ.* 20. expounded by *Paul*, *Rom.* 11.26. of the Jewes converſion, which ſeemes to ſhew that the deliverance of the Gentiles Churches, though begun before, ſhall not yet be fully accompliſhed untill the Jewes come into Chriſts kingdome; and though this propheſie, *Iſa.* 59. ſeeme clearly to reſpect the time of the Jewes deliverance out of their bondage, and ſcattered

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condition now in the world, yet alſo it includes the Gentile Churches deliverance alſo in a time and way men leaſt think of, and with many wonderfull workes in great and utmoſt extremities, then his Army brings ſalvation, this is Chriſts virtuall power in his workings and making way to his kingdome, and the forerunner of his appearing in his glory among the Jewes.

Two things here remaine to bee opened and unfolded for clearing this point.

Firſt, when the enemy may be ſaid to come in like a flood.

Secondly, what is meant by the Spirit of the Lord lifting up a Standard againſt him, this terrible Enſigne to all the enemies.

The enemy may be ſaid to come in like a flood.

Firſt, when they at once in all the world make invaſion, and inroades upon the Churches in ſeverall nations, like a Land flood, or an inundation out of the Sea, ſwelling ſo high without reſiſtance as ready to overflow all the bankes of the Churches ſafetie and protection; and the Church overwhelmed and quite ſwallowed up in all humane ſight.

Secondly, when the foundations are caſt downe, *Pſal.* 11. the Lawes of kingdomes, and Lawes of God overthrowne, all wholeſome governments in Church and Commonweale overturned, which are the bankes and walls of the Church, then the enemy comes in as floods irreſiſtibly; for when the foundations are caſt downe, what can the righteous doe? *Pſal.* 11. 5. when the Antichriſtian partie, Prelates, Prieſts and Jeſuites, have wreſted all the government out of the hands of the Magiſtrates, and Churches, and make them their ſervants to execute their wills and pleaſures, and by this meanes rule the nations in anger, *Iſa.* 14. 12. when they have corrupted all judicatures, overthrowne all Juſtice to make a prey of the Saints, *Iſa.* 59. 15, 16. then the enemie hath broke downe the bankes and comes in like a flood.

Thirdly, when the enemies are growne impudent in reviling, reproaching, raging, mad, and ſworne againſt the Saints, and vow their deſtruction to rid their country of them, nay to make every trifle treaſon, ſuborne witneſſes to take their lives, condemne them to death, execute ſome as traytors, whoſe innocence could never be touched, burne, and brand, and mangle, cut Eares and Noſes of Chriſts true witneſſes, hunt and perſecute other from place to place, from nation to nation, grudging them the very ayre to breath in, their rage ſo inflamed againſt them beyond

beyond and againſt all civill, all naturall bonds of blood and kindred, then the flood ſure ſwells apace.

Fourthly, when brother betrayes brother, and one kinſman another, but eſpecially ſuch as are profeſſors, though time-ſervers in Religion, when theſe turne perſecutors, and ſecretly are among and in the Councells of the enemies, ſuch as have a heart & a heart, one Religion for Summer, & another for Winter, play Jack on both ſides, ſure on no ſide, but as the wind blowes, turne to the ſtrongeſt ſide; When theſe are thus joyned with the enemies in the Churches bitter troubles, the flood ſwells very high.

Fiftly, when hell raiſeth up the dead to helpe Antichriſt and overthrow the Church, *Iſa.* 14. Kings, and Princes, and Magiſtrates who ſhould be protectors of the Church, when they give their power to the Beaſt to waſt the Church and Kingdome of Chriſt, then the Church is very low and the floods ſwell high: By rayſing up the dead here is meant dead men in ſinnes, and treſpaſſes, that are ſtill in their naturall ſtate, and ſtand upon naturall principles, and have no life of Chriſt in them.

Sixtly, when the power of Antichriſt and his Catholike Son come in with their holy *Armado* to invade this land, as they did in *October*, 1639. and the Catholike Princes lay aſide their private quarrells and joyne in one deſigne againſt England that hath beene long the Bulworke and Fortreſſe of the Chriſtian Churches abroad; and when our Philiſtim brood at home, Papiſts, Prelates, and their ſonnes of the Church, and all the packe of Atheiſts & confederates joyne in the deſigne to land the *Spaniards* to cut the throats of the Saints, as *Pſal.* 83. 2. to blot out the remembrance of us, the flood then is ſwelled very high.

The nations about us looked on amazed, and who trembled not at the noyſe of this flood, of this holy Fleet from *Rome* and *Spaine*; the power of *Rome*, the Sea of *Rome* to come rolling and tumbling in into our Channels, to our Bankes, like an inundation to ſwallow us up, and overflow this land, that hath beene the fortreſſe of the Chriſtian Churches, and bounds to *Rome* and *Spaines* ambition, which if it had once beene overflowed, how ſoone would this flood of *Romes* power have overrun all the other Churches, and ſubdued them to *Romes* grand Hierarchy, and *Spaines* long affected Monarchy of all the Weſt? Who is ſo blind as not to ſee now the enemy comming in like a flood? and therefore they felt of the power of Chriſt the bright

morning Starre in his virtuall influence ariſing for us, and made the *Hollander* without us to take vengeance on theſe his enemies, ſo proud and contemptuous of the power of the *Hollander*, in regard of their great Gallyons, like Caſtles amongſt the *Flemiſh* ſhips; now we may ſay in this great ſtraite that Chriſt put on righteouſneſſe for us, as an Habergion, and cloathing of vengeance to repay fury to theſe his proud enemies; let them that bee left alive goe home to *Rome* and *Spaine* and tell that Chriſt is riſen to have mercy on *Zion*, and how they have felt the power of his ſtrong Arme, and if they like this welcome, let them come againe and try their fortunes.

This was ſure a viſible effect of Jehovahs ariſing to the prayer of the poore deſolate Church in all the world, ſo greatly concerned in this our delivery.

Seventhly, In the laſt place we may bring other of the late deſignes of the *Romiſh* partie againſt *England*, *Scotland* and *Ireland*, to regaine them to *Romes* ſubjection, and making the flood ſwell to its utmoſt height, as to engage *England* and *Scotland* in a nationall quarrell, to ſet us on fire, that they diſguiſed as friends to helpe to quench the flame might get opportunitie to devoure the three nations at once; alſo the many ſecret plots to cut off the Proteſtants, the plots againſt the Nobles and Worthies now aſſembled in Parliament, the plots in *Scotland*, the breaking of all which hitherto are ſo many certaine ſignes and effects of the Lord Jeſus his ariſing for *Zions* deliverance. Thus was our eſtate before this happy Parliament.

We come now to the ſecond thing to be cleared.

What is meant by the Lord Jeſus his lifting up a Standard againſt them. *Tremel.* reades the Spirit of the Lord ſhall invade them.

This Standard is ſure that Enſigne of the Goſpels light ſet up to the nations, *Iſa.* 11.12. a ſigne of aſtoniſhment to the wicked of the world, but of great acclamation and joy to his people to gather them together in his cauſe and quarrell. Some render it a ſigne to the nations, as *Tremelius* and others; a ſigne betokens ſtrange things, great wonders to follow, as *Exod.* 4.8. if they will not heare the voyce of the ſigne, then followes greater wonders upon wonders, theſe ſignes ſpeake a ſtrange kind of language; when the Lord Jeſus ſets up his ſignes to the nations, let them looke about them, for great workes of wonder will aſſuredly follow,

follow, theſe are his Harbingers, as more anon. Whether you reade it after our tranſlation, the Spirit of the Lord ſhall lift up a Standard againſt them, or with *Tremelius*, the Spirit of Jehovah ſhall invade them, it is all one, for the Spirit of the Lord in the Goſpell ſtirres up mens ſpirits, and gathers his Souldiers together, to encounter with the enemies, and ſo the *Lord* Jeſus invades them by ſtirring up his people and nations profeſſing the Goſpell to oppoſe the inundation of the enemies, as wee ſee hee hath done of late both in *England* and *Scotland*, or elſe we had beene overwhelmed, and ſwallowed up in this flood ere now; when the Lord raiſes up the ſpirits of the people in Parliament, to ſtand up in his quarrell, to plead with and impeach the enemies of Church and State, and to ſtand for Chriſt and their country againſt all oppoſitions, and with hazard of life and estates and liberties, and ſtruggle daily towards reformation; when he ſtirres up the people in *London*, and ſeverall Counties on all ſides, to come flocking in with Petitions for reformation and juſtice againſt the Antichriſtian rable, reſolute to maintaine their Religion and Liberties with their deareſt blood, then ſurely may we ſay, the Lord Jeſus now hath ſet us up his banner, to the nations, his peoples come flocking to his colours, bloody colours to the root of *Rome*; let them ſee what will follow, when thus the *Lord* Jeſus begins to invade them in their princely Palaces, in their Cathedralls, Courts, high Commiſſions and their deareſt holds and ſtrongeſt Forts of temporall authority, whereupon they have beene built ſo long; and ſee how the Lord Jeſus, hath cut their ſinewes, wounded and ſlaine their power, captivated and taken priſoners by his worthy ſouldiers in Parliament, 13. of the principall Prelates and Pillars of the Popiſh partie, and I beleeve the reſt are as good as routed and put to flight already, like the mighty men of *Babel* have forborne to fight (except at foule play, at under ground mining with the Jeſuites) and are become as women, *Jer.*51.30. ſtand amazed one at another, with their faces like flames of fire, inraged and inflamed at this worke, and yet as men without comfort or counſell looking upon one another confounded and aſhamed, *Iſa.*13.8. where is now their glory? *Iſa.*10.3. praiſe to our Jehovah, our ſtrong God, for theſe beginnings as the firſt fruits of his glorious victories, he will ſhortly accompliſh for his Churches in all the world. Now is the time of the ſlaine witneſſes

neſſes ſtanding upon their feet and aſcending to heaven, (to a pure reformation, to a pure ſtate of the Church, which they ſtand up for, and aſcend towards in their affections, and Petitions, and actions to aſſiſt and promove the worke, though it bee in a cloud, in a darkeſome, troubleſome time, with hazard of their lives, and in a darkeſome manner of going into a pure Church, as many, yea moſt eyes ſee not, *Apoc.* 11. what they are doing.

The ſecond Signe.

WHen the enemies of the Church are at their height, and their ſinnes made full, *Gen.* 15. 16. *Pſal.* 10. 7. and 33. 10. and 74. 20. and 75. 8.

Firſt, when the Romiſh whore is lifted up in pride and power, is ſet in the cleſts of the Rockes, and be like the moſt High, *Iſa.* 14. 14. and thinkes ſhee ſhall be moſt cocke-ſure, ſit as a Queene and never be moved, then ſhall her plagues come in one inſtant, for the Lord that judgeth her is a ſtrong God, *Apoc.* 18. 7. then ſhall ſhe come downe and ſit in the duſt, and no more bee called tender and delicate, *Iſa.* 47. 1. Now as *Rome* wee ſay was not built on a day, ſo her deſtruction comes by degrees, her power, her pillars in other Nations muſt be ſhaken and fall before the great Citie fall: let none bee then diſcouraged at theſe weake beginnings, wherein wee have already ſeene the power and pillars of *Rome* ſhaken in this Iſland, the very outworks and Forts of the great Citie, and if ſhee once have left theſe, her fall will come ſpeedily.

Secondly, when the Antichriſtian agents, Prelates, Prieſts, Jeſuites dare affront Princes, and Parliaments, and trample upon all authority, Lawes of God and of the Land, as ours in *England* and *Scotland* of late have done, then may wee ſay their ſins are full.

Thirdly, when Prieſts and Prelates dare aſſume a kind of authority to doe what they liſt in Church and Commonweale without controll, become the onely *fac-totums*, and chiefe rulers in all affaires in Court and Country, ſubvert the Lawes, ſubvert Religion, and fill the houſe of God with the ſmoake of their abommations, ſet up their Altars, Images, Crucifixes, and all ſort of ſuperſtitious and filthy Idolls cloſe by Gods

poſts,

poſts, *Ezek.* 43. 8. to make the Lord abhorre his Sanctuary, and drive him out of houſe and home, from his reſt hee delights to dwell in, *Pſalme* 132. then ſure their ſinnes muſt needs be full.

Fourthly, when the Antichriſtian brood and their ſonnes of the Church are combined againſt Chriſt, and juſtle with him for the Crowne and Throane, and regall dignitie, and worke ſtrongly to bring in a forraine Papall authoritie of *Romes* ſupremacie, and Papall blaſphemy, exalting themſelves above God, worſhipped in Nations where his power hath beene long aboliſhed, and the Goſpell imbraced and purely preached, then may their ſinnes be ſaid to be full.

Fiftly, when Antichriſt and his vaſſalls thinke to ſet themſelves in ſure poſſeſſion of *England*, as witneſſe their blaſphemous boaſting of their late holy Fleet before mentioned, comming to poſſeſſe our pleaſant land, with all proviſions to plant and till the ground, and *Spaniſh* women to make a new brood of, and to root out the remembrance of the *Engliſh* and of *England*, that hath beene Gods fruitfull hill, as *Carmell* and *Baſhan*, and brought forth many famous lights of the Goſpell, as any Nation ſince the Apoſtles times; then their ſinnes may be ſaid to be full, and they ſet in the clefts of the rocks. Then was it high time for the Lord Jeſus to ariſe and ſcatter them, and breake their deſignes, for he will not ſuffer proud Antichriſt to pearch it ſo high, as to juſtle him from his Crowne and Throne.

The plots in Rome, and of her confederates in England, Scotland, and Ireland, to reduce all to Romiſh ſubjection, diſcovered by the Scottiſh converted Jeſuite Mr. *Thomas Abernethy*, 1633 And the confederacy of the Iriſh Rebels, and Engliſh Papiſts, to root out our Religion in all the three kingdomes, and extirpation of the profeſſors of it, ſet forth in the late examinations ſent from Ireland by Dr. *Jones*, doe all give large teſtimony of this.

Sixtly, when the enemies are growne from thirſting to get power to make themſelves drunke with the blood of the Saints, belch out blaſphemies, breath out threatnings againſt the very name of godlineſſe, and at a defiance (as it were) with God, and no power to oppoſe them in the Saints of God, they are upon the very pinacle of pride, then is it high time for the Lord Jeſus to take them in hand, *Apoc.* 6. 15. and *Pſal.* 46. 10. hee will then be exalted in the earth.

The third Signe.

VVHen we heare of warres and rumours of warres, and a ruſhing of the Nations, Nation againſt Nation, and great Earthquakes, ſhaking and turning Kingdomes and Nations

tions upside downe, and about the Gospell and Kingdome of Christ especially, as it is cleare at this day in the originall and first quarrell, though our wise God lets loose the Common enemies upon other grosse attempts on mens lives and liberties, to draw into his service, and ingage such in his quarrell against Antichrist, as otherwise would little regard the cause of his Church; and so the Lord Jesus by his omnipotence, as great King of all the earth, sets transgressour against transgressour, to helpe his Church thereby, and yea also sets other Nations of Enemies a ruthing one against another to weaken and waste one another, that they may not be able to execute their malice upon the Church; great Earthquakes, saith our Saviour, shall be in the later dayes, *Mat.* 24.7.

And at the noyse of the taking of *Babell*, the whole earth is moved, *Jer.* 50. 46. *Joel* 3.16. An universall Earthquake shall goe through the Nations, to weaken the Foundations and pillars of *Rome*, untill at length it tumble into *Italy*, and overturne the seven hilled City, and make it desolate, and never againe inhabited, but become a habitation of Devils and uncleane spirits, *Apoc.* 18.2.22. *Jer.* 51.26. *Isa.* 34. 17. *Isa.* 13. 20. then shall *Rome* fall in an horrible Earthquake, *Apoc.* 16. 9. tumbling it upside downe, and make that great mountaine a Plaine, *Zac.* 4. 7. a burnt mountaine, *Jer.* 51. 25.

It is probable that this Earthquake is begun, and that *Romes* fortifications in this Island (as the tenth part of the City, *Apoc.* 11.13. of late become the out-worke of *Romes* fortification, and meanes of the Churches wastings and scatterings) are shaking and falling as a faire beginning of that Cities fall, and that our share in that Earthquake is now in hand.

When the sufferings of our brethren are fulfilled, *Apoc.* 6. 10, 11. When Antichrist shall have accomplished the scatterings of the Saints, *Dan.* 12. 7. then shall his ruine be accomplished.

When may the scatterings of the Saints be said to be accomplished nearer then now? all the Churches generally wasted and scattered beyond the Seas, and those that yet in *Helvetia* or *France* that have a little rest, are nevertheless under the power of the Antichristian party, ready to be wasted, when they see it fit and most for *Romes* advantage, though in politicke respects they suffer them to enjoy a little rest and for the Churches of the Netherlands, how quickely would they be ruinated if once the

the Romiſh party ſhould prevaile upon this Iſland? yea, *England* eſpecially hath ſuffered ſuch ſcatterings of the Saints, as few Nations have, witneſſe *America*, and other foraine parts where they are ſcattered by the rage of the enemies, yea, the remnant at home ſcattered from friends, families, and all outward comforts, and the reſt almoſt ſcattered from communion, from comforts of all ſorts, from ſhelter and protection of the Lawes, and all meanes of ſafety through the malice of the Popiſh and Prelaticall party, untill the Lord Jeſus by his Spirit did of late invade theſe raging enemies, firſt by the *Scots*, and now by our Parliament, by his Spirit and preſence there, with his truſty ſervants daily invading this Romiſh route and rable: a forerunner of their fatall ruine, though but yet as an *Embryo*, not come to perfection, yet is ſuch a worke as the Lord will bring forth with joy to the Saints, and ſhall not miſcarry, but be accompliſhed by ſuch waies as men leaſt thinke of. The well-fare of all the Chriſtian Churches at this day, lies folded in this clew of this worke now the Lord Jeſus is doing in this Iſland, and eſpecially in *England*, the ſtrength of the other.

The fourth Signe.

WHen there is an univerſall defection and darkeneſſe upon all the Churches, darkeneſſe of falſe Doctrines over ſome, of ſuperſtition and blindneſſe upon others, of perſecution and bloody cruelties over others, deadneſſe, ſecurity, and neglect of diſcipline, and a formality in Religion, generally in the moſt Reformed Churches, not minding the things of Chriſt, or a full Reformation, the love of all ſorts and degrees waxen cold, yea, heart frozen, without naturall affection; All theſe make up a thicke cloud of darkeneſſe and trouble to the Saints. This is a ſigne of Deliverance, though it may be with a ſtorme, with a rouzing Judgement. For it is obſerved to be the darkeſt time of all the night, a little before the dawning. So in the day of Chriſts power, *Pſal.* 110. there muſt be darkeneſſe of great troubles before the dawning, for Chriſts Kingdome begins with the withdrawing of the former light, of peace and comfort in great troubles, through great oppoſition of the worke by Antichriſt and wicked men, who cannot indure Chriſts yoake; then is it high time for the Lord Jeſus to ariſe

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and ſcatter the clouds leſt the ſpirit in fraile men ſhould faile, *Iſa.*57.16. this is the houre of temptation upon the whole world, *Apoc.*3.10. and is now the very ſtate of theſe times, wherein the whole earth mourneth, *Iſa.*24.4. when *Sharon* is a Wilderneſſe and *Lebanon* is aſhamed, *Carmel* and *Baſhan* caſt their fruit, then will I ariſe ſaith the Lord, I will lift up my ſelfe, *Iſa.* 33. 9, 10. as a great Monarch, or Generall when all his dominions are ready to be loſt, he will doe great exploits.

The fifth Signe.

VVHen all the Churches have drunke of the cup of trembling, it ſhall paſſe into the hands of the enemies, and they ſhall drinke, and be drunke, and ſpue, and fall and riſe no more, *Iſa.*51.17. to the end, *Jer.* 25. 27. *Jer.*49.12. *Lam.*4.21. *Ezek.*23.31,32. *Pſal.*73.10. and 75.8. *Iſa.* 10.12. Then will the Lord Jeſus make *Jeruſalem* a cup of trembling to all the enemies *Zach.* 12.2. fire, and brimſtone, and horrible tempeſts ſhall bee the portion of their cup, *Pſal.*11.6.

The poore Churches of *Germany*, *Bohemia*, *Helvetia*, and the *Palatinate*, have drunke long many a bitter draught, the Churches of *France* have drunke ſome bitter draughts, the Neatherland Churches, and *Wallones* have drunke long, *Scotland* hath had a little draught, and *Ireland* now is drinking, ſo as we in *England* onely may be thought to be behind, and what meaſure the Lord Jeſus hath for us to drinke, we have to deprecate; yet all things conſidered, the true Church, the perſecuted Saints in *England* have drunke very bitterly, both formerly in the *Marian* dayes, and much more ſince, from the open profeſſors of the Proteſtant Religion, perſecuting the very knowne truth againſt their light and conſcience, which makes our cup more bitter, nay beyond all parallell of any age or time of the Church in the New Teſtament, where it can be found that ever ſuch perſecution of Religion hath beene exerciſed upon the Saints, by men that profeſſe the ſame Religion, which we may hope is the making up of our cup full, and are inſtantly to beg of God, that hee will now remove our bitter cup and put it into the enemies hand, ſince we may be ſaid to be behind no Nation or Churches in the world in this bitter drinking; wee have dranke long and very bitterly, and the Lord will not be angry for ever, leſt the ſpirit

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in his ſight ſhould faile, and the ſoules that he hath made, *Iſa.* 57.16.

The ſixth Signe.

VVHen all the Churches, as the people in *Egypt*, *Exod.*3.7. groane and ſigh under their oppreſſors, Antichriſt and his Taske-maſters, and fall a crying mightily unto God with a hideous noyſe as the Church here doth, *Verſ.*5.2.6. of this 102. *Pſalme*, with bitter mourning, make an univerſall and loud cry to Jehovah, as of a woman in travell for ſpeedy helpe, or elſe ſhe is ready to periſh; This is that voyce of the Temple, *Iſa.*66.6. *Apoc.*22.17. that is, the pure Church, then the Lord heares, and gives the Church a ſpeedy deliverance: which place though it clearely meane of the wonderfull birth of the new Church and Nation of the Jewes, as appeares *Verſ.*8. yet doth it hold equally of the deliverance of the Gentile Churches, who travaile in paine to bring forth this glorious birth of the Jewes, whereby our greatneſſe of glory and fruitfulneſſe ſhall be wonderfully increaſed, and from this wombe of the morning of the day of Chriſts power, it is the Church of the Jewes ſhall enjoy the dew of her youth, *Pſal.*110.3.4. that is, her former flouriſhing and grouth into multitudes of multitudes, as in the Land *Egypt* in the dayes of old.

When now the poore Church, as here in our *Pſalme*, is overwhelmed, waited and ſpent in ſtrugling in the great waters, oft up and downe, and at laſt ready to ſinke under water and riſe no more, and the Saints from all quarters of the world, make up a lamentable loud and hideous cry to Jehovah for helpe at laſt gaſpe, in a ſinking condition, when they cry goes high and great, loud and ſhrill in every corner of the world, ſo as the Lord gets no reſt, in his holy habitation, *Iſa.* 62. 1. then he hath reſpect to the prayer of the deſolate, as *Verſ.* 18. and 20. in the enſuing part of this our *Pſalme*; then hee lookes downe from his Sanctuary, *Verſ.*20. and from heaven beholds the earth, ſees all the Churches in a combuſtion, all on fire, and ready to be quite conſumed, the enemies ſtrong and mighty, and no power to helpe the Church found in all the world, forſaken of all her lovers, and former ſeeming friends that ſhould be her defenders. Now will I up, ſaith the Lord, and ſet at libertie him whom the

wicked hath ſnared, *Pſal.*12,5. become now even ſonnes of death, as we ſhall ſee anon, *Verſ.*21. of this *Pſalme.* Now he comes, now he ariſes and armes himſelfe, as a valiant Champion that never loſt a battle, and will goe out Conqueror out of the field, hee comes in a time when the enemies leaſt thinke of it, and his people moſt needs it, he ſeemes to tarry long till the enemies bee at the height of pride againſt him, and cruelty againſt his Saints, till the ſtroke be ready to be ſtruck, the decree ſealed by the Kings Seale for the deſtruction of the Church, *Eſter* 3.12. till the arrowes bee ſet upon the ſtring, to give the Saints the mortall wound, *Pſal.*11.2. then the Lord ſhall ſhoot at them ſuddenly, their ſtroke ſhall be at once, *Pſal.*64.7. then will he be *Jehovah Jireh*, in the Mount hee will be ſeene, *Gen.*22.14. Then hee ariſes, comes riding upon the clouds with great expedition, *Pſal.* 68.33. this ſtrong gale of prayer brings him at length, it was not ſtrong enough before, he ſtayed but for it.

The ſeventh Signe.

WHen the Lord ſends out varietie of ſtrange ſignes and wonders in the heavens, in the earth and in the waters, ſtrange Fiſhes, ſtrange births, varietie of Monſters, declaring to the world that men are become monſters of men in all wickedneſſe; and ſtrange wonders, ſtormes, and tempeſts and thunder, fire and haile and ſtrange ſights, and that eſpecially in and about the Churches that have beene filled with the ſmoake of abominations of the whore of *Rome*, in late innovations, filthy pollutions of Gods pure worſhip, as the Lord hath done here in *England*, eſpecially of late in many Churches in ſeverall Counties, as if he pointed with his finger, that there is his quarrell. Theſe ſignes and wonders are the Lord Jeſus his Harbingers, that goe before this mightie King of Kings, and declare that hee is riſen, and arming, and upon his march, as a mightie man of warre, with all his hoſts of heaven, all his Troopes and attendants, to encounter Antichriſt and all his mighty Princes and partakers, and ſuppreſſe theſe Rebells, and ſettle his Kingdome in peace, *Joel* 2.30.

The Lord Jeſus ſets not his ſignes and wonders in the heavens in vaine, *Gen.*1.14. they are ſet for ſignes and ſeaſons, as at the beginning of the world, ſo alſo in theſe later dayes when the world is ſo corrupted, as the whole frame of it as he firſt made

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it ſo defaced and deformed, that hee muſt breake it downe and quite diſſolve it, *Iſa.* 24. 20. and ſet it up againe anew, as a new world, a new face upon all things, in Church and Commonwealth, *Apoc.* 21.1.2. his ſignes and wonders declare that the Lord Jeſus is about to doe great things, *Joel* 2,21.

Theſe ſignes and wonders ſpeake aloud in our eares a ſtrange kind of language, if men will not hearken to the voyce of the firſt ſigne; then comes a ſecond with greater aſtoniſhment, greater wonders, if we will not heare the voyce of the ſecond ſigne, then comes the third ſigne, and ſo wonders upon wonders untill the wicked enemies like the *Egyptians* be deſtroyed, and lie dead on the ſhore, *Exod.* 4.1. to 10. And the Saints ſhall ſtand and ſee the ſalvation of the Lord, *Exod.* 14. 13. the Lord of hoaſts fighting for us, when the enemy is growne paſt our dealing with, he will take them then in hand, he will be exalted in the earth, *Pſal.* 46.8.

The eighth Signe.

WHen the Lord is hammering and ſquaring fit and choyſe inſtruments for his great workes he is about in the world, as he hath done in all times of the Churches extremities, as *Moſes* in *Egypt*, *Joſhua* and the *Judges*, *Othniell*, *Ehud*, *Shamgar*, *Gideon*, *Jephthah*, *Barruk*, *Sampſon*, *David*, *Solomon*, *Cyrus*, *Zorobabell*, and many others in all ages; ſo in theſe times of the Churches extremities under Antichriſt, when wee ſee the Lord Jeſus raiſing up and hammering many crooked inſtruments, ſetting them ſtraight in his worke, when hee raiſes up men of another ſpirit for zeale, wiſedome, ſpirit and courage, and of all divine and humane accompliſhments; it is a ſigne he hath work for them for the Churches deliverance. And thus he hath done of late, raiſed up in *England* and *Scotland* a number of worthies, of excellent Spirits both in the Nobility and Gentry, as fit to Braſh the walls of *Rome* in due time, when the words of God ſhall be fulfilled, *Apoc.* 17.17.

A patterne of ſuch ſpirits as the Lord will honour, to be inſtruments of his Churches deliverance, we may ſee in *Moſes*, *Exod.* 2.11. in his very childhood, how affectionate, how valiant, when he looked on the burthens of his brethren, and ſaw an *Egyptian* ſmiting an *Hebrew* one of his brethren, hee roſe up and

ſlew him; he ſtood not diſputing doubts or difficulties, or what dangers it might bring upon him, but ſeeing his brother in danger, he will reſcue him upon all hazzards: when *Pharaoh* heard this he ſought to ſlay *Moſes*, but God hid him; God will be carefull (in greateſt dangers) of the ſavers of their brethren, and hide them and protect them, ſo as all the plots of the enemies ſhall not touch them; this our preſent Parliament have had ſome experiences of, and I hope ſhall ſtill have more to the aſtoniſhment of the Romiſh crew, and great rejoycing of all the Saints; he who imployes them for his Churches deliverance, wil alſo deliver them, to make them her deliverers, his inſtruments to work with him, in his excellent workings, as the great wheele of the Univerſe, ſetting all the wheeles in the world a going to the accompliſhment of his high deſignes; great difficulties in his workings are but matter of exerciſe of his Heroicke mind, make but roome for him to ſhew his high art and skill, all the powers of Hell ſhall not be able to hinder his workemen, or ſpoile his worke, he turnes the great Globe of the whole world upon his little finger, Heaven and Earth ſhall faile ere one jot of his word, one prick or pin of his Tabernacle faile.

The ninth Signe.

BEfore the comming of mighty Kings, there is great preparations, and firſt, whiſpering amongſt his domeſticke ſervants of his intentions in theſe preparations; then goe out proclamations of his deſignes; then goe forth his Harbingers, as wee have ſeene before; and about the time of his arming and ariſing, a generall voyce ſpreads from the Court to Country, that the King is comming, the King is comming, this voyce, this noyſe of his comming comes out of the Temple, the Court of the great King, *Pſal.* 48. the pure Churches of Chriſt where hee reſides, *Pſal.* 132. and ſo becomes the common newes that Chriſt is ariſing, Chriſt is ariſing, and will doe great things, *Joel* 2.20,21. this noyſe, this voyce out of the Temple ſounding abroad in the world is about the dawning of the day of deliverance, or day of Chriſts power, *Pſal.* 110.2. As about the dawning all Cockes fall a crowing, ſo multitudes in the Church ere long ſhall give notice of his comming, though now wee heare but a whiſpering amongſt ſome of his Privie Chamber ſervants.

A ſound ſhall be heard ere long of the ruſhing of his Chariots, the neighing, ſtamping and pranſing of his horſes, the noyſe of the whips, the ratling of the wheeles of his jumping Chariots, of the ſound of his Trumpets and Alarum to the battle, *Jer.*47.3. *Ezek.*3.12. *Nahum.*3.2. with a woe to all his enemies.

But meane while it is the perſecuted Church driven into the Wilderneſſe that hath the firſt newes; the ſuffering Saints in their bitter exile, as here the Church is deſcribed in our *Pſalme*, mourning and making a hideous cry for her husbands long abſence, watching for his comming as the Sparrow alone upon the houſe top, in all the ſtormes, and darkeſome long winter night of troubles (when others ſleep upon beds of Ivory in eaſe and pleaſures) calling and crying unceſſantly, Lord Jeſus come quickly, come quickly, or wee periſh ſpeedily, it is the ſpirit of the Bride cries, Come, and the voyce of the thirſty ſoule cries, Come, come Lord Jeſus, *Apoc.*22.17. they that are moſt exerciſed in the Churches troubles and extremities, and ſuſtaine her ſorrowes, and are moſt frequent in prayers and teares for her, ſhall have the firſt newes of Chriſts comming for her delivery, they ſhall have a gracious anſwer, a moſt ſweete Eccho ſounding in their eares, Behold I come quickly, quickly; behold I come quickly, I, I, I; yea a long ſound and a ſtrong ſound too, to aſſure them that as he that teſtifies theſe things is faithfull and true, *Apoc.*22.20. So as ſurely they ſhall not be deceived or diſappointed.

The tenth Signe.

WHen great Kings ariſe to doe great workes in the world, to encounter with their enemies, they will be knowne in the world by their princely Acts, and great exploits; no ſooner a mighty *Heroe* Armes, and comes into the field, but he will fall upon ſome notable deſigne, ſome valiant atchievement, ſome actions to make his name and fame to ſpread to the terrour of his enemies, ſo the Lord Jeſus his ariſing muſt be ſeen in his Princely actions, when he comes to build up *Zion*, it will be ſure a worke of great wonders.

Now his Princely actions are to recover his many Crownes, his many kingdomes detained by Antichriſt, and injuſtly uſurped by tyrannicall government over his Subjects, and ſo when he

ariſes he ſcatters thoſe his enemies, and they flie before him, and dare not abide the brightneſſe of his comming, he overthrowes their mighty enterpriſes, breakes their deſignes, diſcovers their Counſells in their ſecret Chambers, and turnes all their plots to the Churches greateſt advantage. And thus he did clearely in the ſcattering the Antichriſtian Prelates in *Scotland*, and thus he is alſo doing in *England*, he hath ſcattered ſome, and taken others priſoners, trapt them in their owne devices, according to the *Pſal.* 9.16. The Lord is knowne by the judgement which he executeth, the wicked is ſnared in the worke of his owne hands; *Higgaion Selah*, or excellently, as *Teremel.* reads it. Thus he did for *England* in the overthrow of the late holy fleet from *Italy* and *Spaine*, in *October* 1639. he performed a princely action, a noble exploit, made his name and fame ſpread through Chriſtendome; the generations to come ſhall talke of that Princely action, noble victory (over an Armado, that ſcorned and deſpiſed all the Churches power) as a ſure ſigne of his arming and ariſing for all his oppreſſed Churches, equally intereſſed in that danger if he had not prevented mightily by a weake meanes and deſpicable power of the *Hollanders* (but a matter of mocking to the proud Dons of *Spaine*) whom Chriſt armed and fought among, till the mighty were fallen, and the power of *Rome* like a ſwelling Sea, was ſwallowed up in our narrow Channell; and thus ever ſince what wonderfull deſignes of the Romiſh crew hath the Lord Jeſus brought to nothing, ever ſince that overthrow, ſo that ſince, none of their plots have taken, but beene all diſcovered and broken, and all as ſo many lively effects of the Lord Jeſus his ariſing, and as his famous princely actions, for the defeating his enemies, and making way to the advancing of his kingdome; when the Lord breakes *Pharaoh's* Coach wheeles, and they drive heavily, and nothing proſpers with them, then immediatly followes their utter confuſion, and all from the power of the Churches Jehovahs Arming and ariſing.

All theſe ſignes belong to the darkeſome time of the morning before the dawning of the day of Chriſts power, as the time of the greateſt darkneſſe, to which time of the Churches troubles, he comes as the morning Starre, by his light and influence in his workings, comforts the Church and ſtrikes his enemies courage, Counſells, and breakes their deſignes, as the effects of his virtuall comming helpes the Churches and makes way to his kingdome,

and

and may be ſaid to be the remote beginnings of it from the reſurrection of the witneſſes, aſcending towards reformation, to which is joyned the fall of the tenth part of the Citie (*Rome*, the tenth part whereof is theſe three kingdomes) by an earthquake, wherein we are now ſhaking at this day, to caſt off *Romes* authority and Religion, as the event will ſhortly ſhew, *Juvante Deo.*

The eleventh Signe.

BEfore this Sunne of righteouſneſſe his ariſing to build his *Zion* with a glorious brightneſſe round about him, *Matth.* 17.2. as we ſee about the time of the Sunne riſing, he is the light of the world, *John* 8. 12. appearing in his glory, as *Verſe* 17. of this our prophetical *Pſalme* tells us, before this his beautifull rayes and brightneſſe as the lightning out of the Eaſt, ſhineth into Weſt, declare his appearing, *Matth.*24. 27. the earth ſhineth with his glory, *Ezek.*43.2 he brings it with him; we have but a ſudden ſhort glancing light at firſt of his comming, that is, ſome times frightfull for feare of a ſtorme, and ſometimes a joyfull and comfortable ſigne of faire weather, as the ſimilitude of lightning applyed to Chriſts ſecond comming importeth, *Matthew* 24. 27. His brightneſſe is as the light, *Habakkuk* 3.4. his lightnings give light unto the world. A fire goeth before him and burneth up his enemies round about him, the earth ſaw it and trembled, *Pſal.* 97. 3, 4. (Earthly men are afraid at theſe ſignes of Chriſts comming.) A fire ſhall devoure before him, and it ſhall be very tempeſtuous round about him, *Pſal.*50.3. Theſe places are clearely meant of Chriſts ſecond comming to ſet up his Kingdome, and not to end the world. This laſt ſigne belongs to the time of Chriſts ſecond comming in his kingdome, 2 *Tim.*4.1. not to end but renew the world, and is in that time of his day which we compared to the Sun riſing, which in regard of the cloudy morning is ſcarce beleeved, even of many of the Saints, *Luk.*18 8.

The morning of this day of Chriſts power, is like to bee very cloudy, and tempeſtuous and full of troubles, but it is to the enemies, A fire ſhall burne up and conſume them, but ſhall but ſcare and fright the Saints, the flame ſhall not kindle upon them. I cannot conceive this to be altogether meant of a materiall fire, but allegorically, ſhewing forth all conſuming plagues and judgements,

ments, amongſt which no doubt ſome may be by materiall Fire, Sword, and Peſtilence, yea Tempeſts, Haile and Whirlewinds, as the portion of the enemies cup, *Pſal.* 11. 6. ſtrange and uncouth Plagues ſhall fall upon the Churches enemies, when he appeares in his glory, as our *Pſalme* imports, *Verſ.* 17. for hee cannot appeare in his glory to build his *Zion*, but his enemies that hinder the worke muſt be rooted and confounded, for till then they will never be quiet, or ſuffer the Lords workemen to build, and ſome of the greateſt and moſt mighty enemies that are paſt mans medling with, are very like to have the wrath of the Lambe viſibly from heaven to fall upon them and deſtroy them.

This glancing light of the bright rayes of Chriſts appearing in his glory is in *Goſhen* amongſt the Saints not, in *Egypt*; nor in all *Goſhen* at firſt neither, but firſt ſeene of his watchfull ſervants, the meaneſt often and moſt deſpicable in the eyes of the world, as the Shepheards to whom hee at his firſt comming firſt appeared, *Luke* 2. 8. Alſo to his ſuffering ſervants, as to *Ezekiel*, *cap.* 1. 8. *Daniel*, *John*, in their viſions in their captivitie, *Dan.* 8. 16. *Apoc.* 1. ſaw ſuch a brightneſſe of Chriſt as made them fall upon their faces aſtoniſhed, if the ſight of Chriſt comming in his kingdome and glory ſo farre off, ſo long agoe, was ſo glorious to their aſtoniſhment, what will the glancing rayes of his brightneſſe be to his Saints neare the time of his comming and appearing in Action in the building his deſolate *Zion*, and poſſeſſing the kingdomes and dominion of all the world under the broad heavens? ſure it will be glorious; his witneſſes ſhall have the firſt ſight of it, who have beene ſlaine in theſe late dayes, killed with ſorrowes of bitter ſufferings, ſonnes of death in all mens eyes, yea in their owne too, as dead men out of mind, *Pſal.* 79. 11. ſeparated from their brethren, as *Joſeph*, forſaken of all friends and ſtrangers to their acquaintance, *Pſal.* 69. 8. crucified to the world and the world to them. Who with *Moſes* converſe with Chriſt in the Mount, they ſhall have his light reflecting on them to make their faces ſhine, yea their garments ſhine as the Children of the woman cloathed with the Sunne, *Apoc.* 12. 12. The brightneſſe of Chriſts kingly power and glory, as the two Heraulds of Chriſts reſurrection in ſhining garments, *Luke* 24. 4. two Angels who kept the Sepulcher of Chriſt, *John* 20. 12. When *Joſeph* of *Arimathea*, and the women that came with them from *Galile* were going to the Sepulcher to embalme the body of Chriſt with

coſtly

coſtly ſpices and oyntments (as the cuſtome among the Jewes was) they ſaw the brightneſſe of Chriſt now riſen (beyond their expectation) in the two Angels, his Heraulds declaring to them that he was riſen and was not there, the ſight whereof aſtoniſhed them, and whiles *Joſeph* with *Mary Magdalen*, *Joanna* and *Mary* the mother of *James* and other women with them told theſe things unto the Apoſtles, they ſeemed to them as idle tales which they beleeved not, becauſe as *John* ſaith, *cap.* 20. 9. they knew not the Scripture that hee muſt riſe againe from the dead; yea *Peter* & *John* running to the Sepulcher and ſeeing the linnen cloathes that Chriſt was wrapped in as tokens of his reſurrection, yet did not beleeve it that he was riſen, but rather ſtolne away, *Verſ.* 13. as appeares by *Maries* weeping, to whom on a ſuddaine Chriſt appeared, yet ſhe knew him not but tooke him to be the gardner untill Chriſt ſpeakes to her, *Mary*; this ſpeech carried ſuch a power with it as ſhe replies with joy, *Rabboni* or Maſter, and then he bids her goe and tell theſe things to the Diſciples, who after divers times of his appearing viſibly to ſeverall of them, the reſt to whom they told it beleeved not the newes of his reſurrection, *Mark.* 16. 11, 12. Nay *Matthew* ſaith *cap.* 28. 8. while *Mary Magdalen*, and the other *Mary*, as the Angell commanded them, ran to tell the newes of Chriſt ariſing to the Diſciples, they went with feare and great joy, toſſed with diſtractions and diſtruſtfull thoughts between faith and doubting, that darkned their comfort and joy they had in their ſight of Chriſt viſibly ſpeaking to them. So are the faithfull Saints, even in theſe times much perplexed about the time of Chriſts ſecond comming to build up his *Zion*, a thing wee are ſubject to by originall blindneſſe, and troubleſome paſſages, as ignorant of as the Diſciples were of his reſurrection, and when we have ſeene the ſignes of his comming very brightly, wherein he often ſhewes it to us, yet how many contrary thoughts diſtract and trouble us, and hinder our faith from budding forth in the joy of the ſmall and weake beginnings of his ariſing untill the Lord Jeſus ſtabliſh our mindes by his ſpirit and preſence in a more then ordinary manner, no teſtimonies of men or Angels can doe it, Chriſt himſelfe muſt doe it by breaking into the ſoule with his beames of light, as he did by his viſible appearance to theſe two women meſſengers running with the newes to the Diſciples, confirming them therein, in the midſt of their feares and joyes, *Mat.*

28.9. which makes much for the conſolation of the Saints in theſe times, that though wee ſee Chriſt comming but darkely through the vaile of originall blindneſſe, yet wee ſhall not want daily more confirmations of our faith in his comming by his excellent working and glorious appearing in the ſcattering of his enemies, and the tempeſts of troubles, untill hee appeare in his glory, for he is wonderfull in counſell and excellent in working, *Iſa.*28.29. In the interim when the Lord Jeſus ſhewes us any ſignes and forerunners of his comming by his excellent working, yea when he comes nearer then ordinarily to any of the Saints in their bitter ſufferings, thinke it not an ordinary thing, but rouze up our ſpirits and looke about us, for ſome great things are neare, ſome great workes at hand.

Thus in our dangerous and tedious voyage, and traverſe in the great deep, praiſe to our Jehovah, who ſends the windes out of his treaſures, for a pleaſant gale and proſperous paſſage through many dangers, and cleare weather, to ſee the land afarre off, *Iſa.*33.17. a glimpſing ſight of an unknowne world, large and wide, reaching to all the foure windes, praiſe to our skilfull Pilate, who hath conducted us to the pleaſant ſhore, to ſee afarre off the high Land appeare like ſnow on *Salmon*, very beautifull, *Pſal.*68. 14. and as wee drew nearer to the ſhore, wee found the favour of the pleaſant fertile ſoyle as the ſmell of *Lebanon*, *Cant.* 4. 11. *Huſea* 14. 6. ſweet and delightfull to all the Saints.

The ſame great conductor bring us with time and tide, and cleare weather to a ſafe landing, to view this new Country, this unknowne Land of the new *Jeruſalems*, new world full of heaven-like, gliſtering glory, and to walke through the ſtreets of the Citie of the great King, view his princely Ivory palaces, and taſte of the delicates in his encloſed gardens, and pleaſant fruites of his planting, who is the Prince of delights, all lying within the circumference of this Sunſhine round about the Hemiſphere ariſing to have mercy on *Zion*; that ſo we may returne like *Caleb* and *Joſhua*, bring home to our friends ſome of the delicious fruits of the Land, to the praiſe of our Jehovah and *Zions* joy in the aſſemblies of the Saints, and ſo we come in to the Text againe.

Verſ.

Verſ. 16.

Then ſhall the Heathen feare the name of Jehovah, and all the Kings of the earth ſhall honour him.

[*Then*] When he ariſes to have mercy on *Zion* (having a relation to the former verſe) when this bright morning Starre, this Sunne of righteouſneſſe ſhall ariſe, his influence is of large extent, of long continuance, according to Verſ. 23. to the Nations from Eaſt to Weſt, that is, all under the broad heaven, and hee ſhall be King of all the earth, *Zach.* 14. 9. *Mal.* 2. 11. *Iſa.* 59. 19. *Pſal.* 72. 17. *Dan.* 7. 14. his kingdome ſhall laſt for ever, *Luk.* 1. 33. that is, to the worlds end, when he reſignes it to the Father, 1 *Cor.* 15. now ſhall he be great to the ends of the earth, *Mic.* 5. 4. a great King, and dreadfull among the heathen, *Mal.* 1. 14. *Iſa.* 59. 19. as we ſhall ſee anon, Verſ. 19. 23. theſe things here in this verſe from the firſt time of Chriſts ariſing clearly include the conqueſt of all his enemies under the cope of heaven, and ſeeme to invite us to looke further into the great things that follow from Chriſts appearing in his glory, and alſo may ſeeme to bee placed here for inſtruction and conſolation from the firſt ſight of his glorious working in the cloudy and tempeſtuous morning of his day full of troubles, and his brightneſſe and power not ſo cleare and conſpicuous to the world, doth yet bring in all theſe great joyes to the Church that follow, as the Spring before the Harveſt, as the Sommer grapes before the Vintage, the glancing rayes of his ariſing and the firſt workes done therein, ſeene in the ſpirit, (though not with carnall eyes) are even the firſt fruits of the kingdome and glory following in the next verſes, a taſte whereof the ſpirit here holds out to us before-hand, for our comfort and conſolation in theſe our times of theſe weake beginnings, to ſtrengthen our fainting ſpirits in midſt of troubles, and to aſſure us of the Harveſt comming, and that when hee once ariſes, Kings of the earth, the proudeſt enemies of earthly men, the greateſt Potentates in the world, who ſtand out againſt him and thinke themſelves too ſtout to ſtoope to him, to his Scepter and Dominion, ſhall be ſubdued, feare his power and doe homage to him; ſo that when he once ariſes his worke ſhall go endway, no power ſhall be able to oppoſe him, he is the great wheele of the Univerſe, who ſets all the other wheeles in the world a going, to accompliſh his high deſignes, and ſhall, will they nill

they, ſerve to his ends; See more at large of this in the extent of his kingdome in the things following.

Verſ. 17.

When Jehovah ſhall build up Zion, he ſhall appeare in his glory.

The manner of Chriſts ſecond comming very glorious or full of glory.

We have beene long in the diſcovery of the darkſome morning, now comes in the glory of the day, as the Sunne ſhining very gloriouſly, ſcattering and deſtroying his enemies and building his *Zion*, *Iſa.*44.28. *Jer.*31.4. 8 Hee is ſet forth of old in that great deliverance at the red Sea, *Ex.*15. glorious in holineſs, fearefull in praiſes, doing wonders, but now in the ſetting up of his kingdome and conqueſt of all the earth to his obedience, hee will doe great things, *Ioel* 2. 21. greater wonders then ever yet were ſeene in the world ſince its beginning, for now he appeares in his Kingly glory, as King of all the earth, by right of inheritance, which he will now ſubdue to his obedience, his kingdome is an uncouth thing, not knowne yet in the world till the Jewes come in, then will he build his *Zion*, ſet up his kingdome amongſt them gloriouſly, *Iſa.*24. *ult.* then ſhall that of *Iſa.* 33. 17. be fulfilled, Thine eyes ſhall ſee the King in his glory, in his greateſt workes farre ſurpaſſing all his former workes, his building his *Zion*, the court of this great King, the erecting his Throne, in his Princely Palaces will be a glorious Fabrick, a curious maſterpiece as was never yet ſeene of mortall eyes.

1. The Lord Jeſus was very glorious in his firſt conception in the wombe of a pure Virgin by the overſhadowing of the holy Ghoſt.

2. He was glorious in his birth, and appearing in the fleſh, though borne in a manger, made great King *Herod* tremble and all *Jeruſalem* in an uproare, *Matth.*2. his brightneſſe by a Starre ſhined into the Eaſt gloriouſly, bringing in the wiſe men from farre to worſhip him, theſe wiſe men *Calvin* calls the firſt fruits of the Gentiles.

3. When he was but 12. yeares old, *Joſeph* and *Mary* found him in the Temple, diſputing amongſt the Doctors and great Rabbies, who were aſtonyed at his underſtanding and anſwers, *Luk* 2.46. Another time of his preaching, the very Officers who were come to apprehend him, were ſo convinced as they confeſſed that never man ſpoke like this man, *John* 7.46. Here the Lord Jeſus begun to triumph in his Propheticall Office very timely, which addes much to his glory.

4. In his ſufferings very glorious, his death glorious, ſo as his enemies

enemies confeſſed he was the Sonne of God, *Matth.* 27. 54. here his Prieſtly office triumphed.

5. How was his reſurrection glorious, *Luk.* 24. *John* 20. his transfiguration glorious, *Matth.* 17. 2. his aſcenſion glorious? here his kingly office in a ſpirituall manner triumphed in conquering the root of all the evills of his Church, as ſinne and death, hell and the grave, and aſcending to the Father after his victory.

6. Yet he foretells of another glory that ſhould bee ſeene in him after he was aſcended and left the Earth, Yee ſhall ſee the Heavens open, and the Angels aſcending and deſcending upon the Sonne of man, comming in the clouds of Heaven with power and great glory, *John* 1. 51. *Matth.* 24. 20. in like manner as hee aſcended into Heaven, *Act.* 1. 11. But where doe we finde that ever *Nathaniel* or the Diſciples ever ſaw this accompliſhed? therefore it is to be accompliſhed at the Lord Jeſus ſecond comming, when the dead Saints be raiſed to meet him and poſſeſſe the kingdome promiſed, then ſhall all his offices ſhine forth more glorioufly then ever yet in the world, at his ſecond comming to ſet up his kingdome, ſet forth in our *Pſalme* in building his *Zion*, when he ſhall appeare in his glory; yet principally I conceive this glory to be meant of his kingly glory, amongſt the Saints viſibly upon Earth, and in the conqueſt of Antichriſt and Turke, and all the enemies, this his appearing in his glory being the ſame with that, 2 *Tim.* 4. 1. *Luk.* 19. 11, 12. to renew the world, and reſtore all things to their originall, at the Creation, *Act.* 3. 19. to make new Heavens and new Earth, and a new face of all things, *Apoc.* 21. farre ſurmounting all former glory of any times of the Church, which places are not meant of his laſt comming to end the world, for then his kingdome ends and hee delivers it up to the Father, 1 *Cor.* 15. 24.

Chriſt hath beene hitherto but a ſuffering King, a perſecuted, ſcoffed, deſpiſed King, of the Kings of this world, but the former Verſe of this *Pſalme* tells us he will be a reigning King, and all the Kings of the Earth ſhall honour him when he comes in his glory to build his *Zion*; he will be King of Kings, and King of all the Earth, as Verſ. 16. 23. of this *Pſalme*, the Church by the ſpirit of propheſie ſees all the kingdomes of the world gathering to ſerve Chriſt. Now this is a worke of ſo large extent, and accompanied with ſuch great difficulties and oppoſitions from Antichriſt and his Kings and Princes, as hee had neede when

he comes about it, to appeare very gloriously, as a mighty Conquerour of all the world.

Thus of his appearing in his glory in generall.

Now of the same in more particular; he shall appeare in his glory, and be

Wonderfull glorious.

1. In Himselfe.
2. In his actions, and effects of his comming.
3. In the extent of them.

1. In himselfe glorious.
   1. In his Kingly Titles.
   2. In his person.
   3. In his apparell.
   4. In his riding.
   5. In his attendants.
2. In his actions, and effects of his comming.
   1. In conquest of his enemies, Antichrist and Turke, and all the route.
   2. In conversion of Jewes and Heathen.
   3. Building his *Zion* and setting up his kingdome in great glory; wherein of the glory of the new Church, when the new created people shall praise *Jah*, Vers. 19. of this *Psalme*. She shall be glorious,
      1. In libertie.
      2. In healing of all her distempers.
      3. In brightnesse and beautie; then followes the marriage of the Lambe.
      4. Glorious in fruitfulnesse and wonderfull increase and spreading in multitudes of beleevers in all Nations.
      5. Glorious in peace and plenty.
      6. In protection and safetie.
      7. In stabilitie and perpetuitie.
3. In the extent of these his kingly actions to the ends of the Earth, as Vers. 16. and 23. of this our *Psalme*.

1. *Glory in himselfe.*

1. Glorious in himselfe.

The first glory in himselfe is in his Titles.

1. In his Titles. The Lord Jesus assumes to himselfe a new forme different from that naturall forme of a servant at his first comming, when now

now by his second comming he sets up his kingdome, he comes in such a forme as may represent both to his Saints & to his enemies the great and high designes he is about in the world, and that is a forme lovely in the eyes of the Saints, but terrible to his enemies, *Heb.*9.28. He is now to come into the field as a mighty Conquerour, in his kingly titles, and so we finde him, *Apoc.* 19. 16. in a warlike posture, upon his Vesture and upon his Thigh a name written,

King of Kings and Lord of Lords. So also *Apoc.*17.14. the blessed and onely potentate, 1 *Tim.*6.14. King of Nations, *Jer.* 10. 7. King of Saints, *Apoc.*15.3. A great King, *Mal.* 1. 14. King of all the Earth, *Zach.*14.9. King of glory, *Psal.*24.8. All power is given to him both in Heaven and Earth, *Matth.* 28.18. Faithfull, and true, and in righteousnesse hee doth judge and make warre, *Apoc.*19.11. For he is the Word of God, Vers.13. A man of war, *Exod.*15.3. An expert and valiant Champion, hath fought many a bloody battle, *Heb.*12. 2. Mightie in battle, *Psal.*24. 8. *Isa.*9.6. Mightie to save, *Isa.*63.1. The God of salvation, to whom belongs the issues of death, *Psal.* 68. 10. Jehovah of hosts, *Psal*, 24.10. All the creatures in heaven and earth are at his royall command, the hosts of heaven attend him, *Apoc.* 19. 13. A strong God, Vers.25. of this 102. Psalme, able to doe all; God the avenger, *Psal* 94.1. of all his Churches wrongs; wonderfull Counsellour, *Isa.*9.6 can finde out all the stratagems of his most subtill enemies; can grapple with the greatest Politicians and cunning head peeces, knowes all advantages, all the holds and strengths, wayes and passages of his greatest enemies, and can defeate them at his pleasure. There is nothing hatcht in *Rome* or *Spaine*, or in the Cardinalls conclaves, or Iesuits closets, or in Hell it selfe, but he discovers, overturnes all their workes, deepest designes and underminings of his Saints, upon any suddaine exploit or danger; the greatest difficulties are but matter of exercise of his mightie mind, his pastime and pleasure fit for the mind of so great a King. In summe, he wants no abilities, no princely accomplishments to attaine his designes. On the contrary his Counsells are deepe, the enemy can never finde them out, there is no wisdome or counsell against him, *Prov.* 21.30. and 19.21.

Last of all, he hath one name which no man knowes but himselfe, *Apoc.*19.12. which Master *Brightman* saith shall bee onely known when he comes to set up his kingdome among the Jewes;

O

O that name ſhall then alone be excellent, *Pſal.*148. 13. above all names, *Philip.*2.9. *Zach.*14.9. no name or power but his, or in compariſon of his.

2 Glory in himſelfe.

2 Glorious in his perſon.

Secondly, *His ſecond glory in himſelfe is in his perſon, Comely & lovely.*

1. His head and his haire, white as wooll, white as ſnow, *Apoc.* 1. 14. *Dan.*7.9. ſignifies his ſimple and pure nature in himſelfe, as the Lambe of God, and head of his Church; and upon his head many Crownes, *Apoc.* 19. ſignifies his title to all the Kingdomes in the world, *Pſal.*2. 8. *Heb.* 1.2.

2. His face as the Lightning, *Dan.*10.6. diſcomfits his enemies, *Pſal.* 18. 14. but lovely towards his Church, it ſhines as the Sunne, *Apoc.* 1. 16. in brightneſſe and beauty, and influence of his Kingly power, that ſhall be ſeene in the world, and in the Churches, when his kingdome ſhall be accompliſhed; The earth ſhines with his glory, *Ezek.* 43.2.

3. His eyes as flames of fire, *Apoc.*1.14. ſeeing clearely into all the hid ſecrets of his enemies deeds of darkeneſſe, and burns up their workes and deviſes, contrived in their ſecret Chambers, cells, and darke dens, but as Doves eyes to the Saints, bright and lovely, *Cant.* 5.12.

4. His noſtrils breathes ſtrongly, ſhewes his Kingly ſpirit is up, ſee *Pſal.* 18. 8. *and* 68. 2. *Nahum* 1.5. 2 *Theſſ.* 2. 8. melts mountaines of greateſt enemies as waxe before the Sunne, *Pſal.* 97. 5.

5. Out of his mouth goes a two-edged ſword, *Apoc.* 19. 15. the ſword of his Spirit, ſharpening and thruſting out the ſword of the Magiſtrate to execute the Judgement written, *Pſal.* 149. 9. *Iſa.* 11. 4. *Apoc.* 1.16. Whereby he ſmites the Nations of his Enemies, *Apoc.*19. 15. deſtroyes them that deſtroyed the earth, *Apoc.* 11.18.

6. His voyce as the ſound of many waters, *Apoc.*1. 15. ſignifies mighty tumults in all Nations, when hee begins to roare in Mount *Zion*, *Joel* 3.16. It is a ſtrong voyce, makes the earth to tremble with Earthquakes, and cleave aſunder and drinke up the flood, the Church was like to ſinke in, *Apoc.* 12. 16. if hee once begin to roare, hee ſhakes the Nations, and weakens the Pillars and foundations of *Rome*, *Spaine* and *Auſtria*, *France* and all

all their confederates, and makes way to the overturning of the ſeven-hilled City, See *Jer.* 25. 30. *Amos* 1. 2. *Joel* 3. 16. *Hoſ.* 11.10. *Iſa.* 42.13.15.

7. His arme is ſtrong and will get the victory, *Pſal.* 98.1, 2. *Iſa.* 63.5. and 59. 17.

8. His right hand ſhall doe terrible things, *Pſal.* 45. 4. make waſte mountaines and hills, and dry up the floods, *Iſa.* 42.15. and 51.10.

9. His Scepter is a Scepter of righteouſneſſe, will doe juſtice, *Pſal.* 72. 2. *Pſal.* 45. 6. A rod of Iron will cruſh the Nations of the enemies as a Potters veſſell that cannot bee ſet together againe, *Apoc.* 19. 15. *Heb.* 1. 8.

10. His Arrowes are ſharpe and keene, *Pſal.* 45. 6. mortall darts, *Pſal.* 7. 13. Inſtruments of death ſhining as the lightning that ſtrikes ſodainly, *Zach.* 9. 14. *Jer.* 51. 16. ſecretly, and deadly.

11. His ſword upon his Thigh, *Pſal.* 45. 3. made bright to the ſlaughter, *Ezek.* 21. 15. ſhall eate fleſh and drinke blood, and bee made drunke with blood of the people of his curſe, *Iſa.* 34. 5. and *cap.* 49. 26. *Jer.* 19. 11. he will ſtrike through Kings in the day of his wrath, *Pſal.* 110. 5. and ſpare no perſons.

12. His feete like fine Braſſe burning in a furnace, *Apoc.* 1. 15. his meaneſt parts are glorious, wherewith he will tread downe his enemies in anger, *Iſa.* 63. 6. *Apoc.* 19. 15. as mire in the ſtreets, *Zach.* 10. 5. he is a mightie King, of a mighty ſpirit, will now revenge all the affronts of his enemies; and what are the noble acts of Princely Heroicke ſpirits, but to protect their ſervants and ſubjects, and puniſh proud Rebels, *Parcere ſubjectis & debellare ſuperbos?*

His third glory in himſelfe.

Thirdly, he is glorious in his apparell; cloathed with Majeſty and honour, cloathed with light as with a garment, *Pſal.* 104. 1, 2. the earth ſhines with his glory, *Ezek.* 43. 2. hee is cloathed with a garment downe to the feet, *Apoc.* 1. 13. which is his righteouſneſſe covering all the infirmities and deformities in the Church, extending and deſcending to the meaneſt members; theſe are his ſweet ſmelling garments to the Saints, *Pſal.* 45. 8. garments of ſalvation of ſoule and body, *Iſa.* 61. 10. and upon his head a helmet of ſalvation, *Iſa.* 59. 17. a joyfull ſigne of the 3. Glorious in his Apparell.

Churches deliverance, he puts on righteouſneſſe as an Habergion or Breaſt plate declares a juſt quarrell, and is clad with zeale as with a cloake, *Iſa.*59.17. now his ſpirit is up, he changes his apparell, as great Princes doe upon a day of Battaile, and fits for the Battaile, comes towards his enemies in his bloody colours; puts on garments of vengeance, *Iſa.*59.17. garments dipt in blood, *Apoc.*19.13. and ſtaines all his rayment in the bloody fight, *Iſa.* 63. 1,2. he now repayes fury to his adverſaries, and to the Ilands afarre off, *Iſa.*59.18. Now if the great Generall of all the Armies ſtaine his rayment with the blood of the Antichriſtian rable, what blood-ſhed is to be expected? ſurely it will be a bloody day. He hath to doe with great, mighty, and many enemies, Antichriſt and all the rable in the Weſt; Turke and Tartar, and all thoſe in the Eaſt from *Java* to *Japan*, and therefore he appeares in the field in his bloody colours, to fight many great and bloody Battailes.

His fourth glory in himſelfe.

4. Glorious in his riding.

Fourthly, as great Princes and Generalls come into the field bravely mounted, according to their ſtate, triumphs and conqueſts: So we finde this King of Kings comming in his glory into the field as a great Conquerour in his ſtate, bravely mounted upon a white horſe, *Apoc* 19.11. the word of truth, *Pſal.* 45.4. in meekeneſſe and gentleneſſe towards his Saints, in truth and righteouſneſſe both to them and to his enemies, 2 *Theſ.*1.6. This white horſe is a warlike ſtately ſwift beaſt, ſuch as great Generalls, triumphing Conquerors uſed of old amongſt the Romanes, and ſtill uſed to this day, a horſe of ſtrength and ſwiftneſſe breakes through all impediments with great celeritie, a horſe very ſutable to the rider in his high deſignes, and ſignifies great joy and triumph to the Churches.

He hath alſo change of horſes, as he changes his apparell into bloody colours, he alſo changes horſes, and ſo wee finde *Zachary* deſcribe him, upon a red horſe, ſignifying his fury and bloody revenge he will take upon the Churches enemies, *Zach.* 1 8. who have drunke the blood of Saints, hee will now give them blood to drinke, for they are worthy, and that double upon them, double for all their cruelty, *Apoc.*16.6. and *cap.*18.6. and 19.2.

He

He hath alſo light Horſes for his ſpeedy expeditions, he rides upon the clouds, *Pſal.* 68. 33. upon a Cherub, flying upon the wings of the winde, *Pſal.* 18. 10. ſhowes his readineſſe at hand to helpe his Saints, at all aſſaults, in all parts of the world, with great expedition into all quarters in an inſtant, no ſtrait or trouble can befall his Church, or any danger breake out on a ſudden, but he is at it, ready to helpe and relieve them, and ſettle and order all the great affaires in the world.

5. *Glory in himſelfe.*

5. Glorious in his attendants.

Fifthly, he is very glorious in his Attendants.

This great King comes into the field royally attended, and ſtrongly armed, with all warlike preparations for long and bloody warres, for he being once riſen, he will not ſit downe, untill hee have made all his foes his footſtoole, *Pſal.* 110. 1.

The hoſts of heaven follow him upon white Horſes, *Apoc.* 19. 13. cloathed in fine and pure linnen, white and cleane, *i.e.* Chriſts Righteouſneſſe, made the righteouſneſſe of the Saints, theſe are this Generalls guard attend his royall perſon as becomes his ſtate, and thus ſtately mounted to ſolemniſe his victories.

His Captaines, Curreres and Commanders, for bloody ſervice, are mounted on red Horſes, *Zach.* 1. 8. for theſe red Horſes ſignifie bloody ſlaughters of his enemies, as alſo, *Apoc* 6. 4. bloody troubles, ſuch as ſhall take away peace from the earth; the Nations that are his enemies, he as the great wheele of the Univerſe ſets on worke by his omnipotence, to ruſh one upon another in their private quarrels, in bloody warres to waſte, and weaken, and ruin one another, as *Iſa.* 17. 13. to further the ruine of Antichriſt and his Kings and kingdomes, *Apoc.* 6. 4.

We finde alſo in his Army blacke Horſes, *Apoc.* 6. 5. and their Riders with a ballance in their hands, to ſell corne and bread by weight, ſignifies famine and great dearth, a companion of bloody warres, which alſo this ſable colour is a Symbole of.

Here be alſo pale horſes, and their Rider is death, *Apoc.* 6. 8. The next companion of warre, Famine and bad diet, brings in Peſtilence, *Ezek* 6. 11. ſtriking downe by heapes ſuch as eſcape the Sword, and ſuch as by reaſon of their wealth the Famine cannot touch.

He alſo hath his Chariots comming with him like a whirle-wind, to render his anger with fury and his rebuke with flames of fire, for by fire and ſword will the Lord plead with all fleſh, and the ſlaine of the Lord ſhall be many, *Iſa.*66.15.

As he hath Chariots of deſtruction, ſo alſo he hath Chariots of ſalvation, *Hab.*3.8. for his Churches deliverance.

He hath his Heralds to proclaime woe and ruine that ſtand out againſt him, and alſo his Harbingers, his great and ſtrange ſignes and wonders going before and declaring his comming.

Now is the third and laſt woe at hand, which brings in the woe to all the Churches enemies, *Apoc.*11.14.

Woe to thee O Idoll Shepheard, *Zach.*11.17. *Jer.*25.34. O Antichriſt the grand uſurper of Chriſts kingdome, with all thy Cardinalls, Jeſuits, and helliſh orders; Woe to you Prelates, Prebends, Prieſts, and all your Sonnes of the Church, the Spawne and young Frie of the Beaſt of *Rome*, for his deſigne is againſt *Babylon*, *Jer.*51.11. Woe to *Rome*, *Spaine* and *Auſtria* and all your confederates; Woe to *Elam* that bare the Quiver in the day of the Churches diſtreſſe, *Iſa.* 22.6. *Ezek.* 32.24. *Elam* was a people joyned to the Church, *Ezek.*2.7.31. and 8.7. *Nehem.* 7.12. and 12 42. and yet in the day of the Churches trouble among the enemies, *Ezek.* 32.24. and therefore ſhall periſh with them, *Jer.* 49.36. Your lofty lookes ſhall be all laid low; howle yee, for the day of the Lord is at hand, it ſhall come as a deſtruction from the Almighty, *Iſa.*13.6. for the day of vengeance is in his heart, the yeare of his redeemed is come, *Iſa.*63.4. A joyfull day to the Saints, they will be glad to ſee their King, though comming in fiery Chariots of his judgements on the world; A terrible ſight to all the enemies. See *Iſa.* 34.8. for his Campe is very great, his day is very terrible, *Joel* 2.10.11.

2 Head of his glory in his actions, as the effects of his comming.

Thus of his glory in himſelfe; in his kingly Titles, Perſon, Apparell, Riding and Attendants, now followes the ſecond generall head of his glory, and ſo we finde him very glorious in his actions. Firſt, in his kingly victories and conqueſts, of Antichriſt, and of the Turke, and other Nations. Secondly, in the converſion of the Jewes, and Heathen, *Verſ.*16. and 19 23. of this Pſalme.

This is his kingly glory to be manifeſted in theſe latter dayes, in the ſetting up his Kingdome, which before hee can doe hee muſt ſubdue the enemies of it, as is clearely implyed Verſ. 16. of this Pſalme.

Now

Now the Lord Jeſus no ſooner ariſes to this high deſigne, but Antichriſt begins to looke out and prick up his eares, at the firſt beginnings of Chriſts working; calls up his Aſtrologers and Wiſe men, as *Herod* did at his firſt comming in the fleſh, fearing great alterations in the world and hazard to his kingdome; and they are cunning Artiſts, can diſcerne by the face of the skie, and ſtrange ſignes and wonders, Chriſts Harbingers and forerunners, that a ſtorme is comming upon the ſeven-hilled Citie, and therefore dig deepe for Counſells, *Acheronta movendo*: and who are the Counſellours? *John* tells us, *Apoc.* 16. 13. his Prelates, Prieſts and Jeſuites, the great incendiaries of all the world, like Frogs for multitude, who delight to live in ponds, lakes, and filthy puddles of *Romes* ſuperſtitious and falſe doctrines, called uncleane ſpirits, or ſpirits of Devills, for they come out of the mouth of the Dragon and the Beaſt; the whole Frie of the Romiſh clergie and ſonnes of the Malignant Church, and ſpawne of Antichriſt, croaking and crying night and day inceſſantly, in the eares of the Kings of the earth and men of the earth, to make warre againſt the Saints in whom the Lord Jeſus is begun to worke the advancement of his kingdome, breathing out threatnings of ruine and deſtruction by their Armadoes and Invincible Forces, but this their blaſphemous threatning doth the more haſten the Lord Jeſus his comming to their utter ruine, *Apoc.* 11. 18. and 19. 2. when he ſhall roare in Mount *Zion*, and utter his voyce from *Jeruſalem*, *Jer.* 25. 30. *Joel* 3. 16. *Amos* 1. 2. *Hoſ.* 11. 10. his voyce is terrible and full of majeſtie, *Pſal.* 29. 4. he will make waſte mountaines and hills of greateſt enemies, *Iſa.* 42. 15.

And thus no ſooner the Lord Jeſus begun to ſcatter his enemies in *Scotland*, *Anno* 1638. in caſting out the Prelates, and overturning Antichriſts Foundation, but theſe Frogs, theſe uncleane ſpirits, croake and cry unceſſantly without reſt or ſparing of coſt to ſtirre up warre againſt the *Scots*, but the Lord Jeſus hath broke all their deſignes, and ſcattered theſe his enemies, who aroſe in that quarrell againſt him; and being foyled there, what new deviſes, plots and conſpiracies have they ſince aſſayed? as witneſſe their laſt and great attempts in *England* and *Ireland*, the plots in *Rome* to reduce theſe three kingdomes to Romiſh ſubjection, diſcovered by the *Scottiſh* converted Jeſuite Maſter *Thomas Abernethy*, *Anno* 1638. alſo the examinations of late from *Ireland*

Ireland give large testimonies hereof, and all to maintaine *Romes* out-workes and fortifications reared of late in *England* (which heretofore hath been the Bulwark and fortresse of the Churches) like expert souldiers knowing if the outworkes be lost, the Citie is in danger, so that if they lose the day here, they lose all ere long.

And therefore be awakened all yee that be trusty servants, expert souldiers, and loyall subjects of Christs kingdome within these Islands, and quit your selves like men for Christ, and your Country, and posteritie, 2 *Sam.* 9. 12. to prevent the Inroads of all our enemies; if we stand to the cause of Christ stoutly, wee shall no doubt see him worke wonders for our delivery, yea it may be he may account us worthy to bee his chosen and faithfull, to set up his Trophees of triumph upon the walls of *Rome*, which will not be long delayed.

Romes ruine must bee accomplished by a mighty earthquake turning kingdomes and Nations upside downe. At the taking of *Babylon* the whole earth is moved, &c. *Jer.* 50. 46. *Isa.* 13. 13. *Apoc.* 16. 18, 19. to unroote her, and make her holds and pillars fall, great troubles and bloody warres, and changes in governments, must goe through the Nations about us, ere this worke bee accomplished; every one must indure a shaking in this great earthquake, and our share therein is now a working in this Land.

Those that thinke the fall of Antichrist to bee an ease work, let them reade *Isa.* 24. *cap.* throughout, *Jer.* 25. 15. to the end, *Isa.* 65. 11. to *Vers.* 16. *Isa.* 66. 15, 16. and *cap.* 13. *Vers.* 11. to 17. *Ezek.* 7. and *cap.* 9. *Isa.* 6. 11. and *cap.* 17. 12, 13, 14. *cap.* 18. 3. to the end, the Lord a Consumption upon the whole earth, *Isa.* 28. 21, 22. *Isa.* 33. 1. to 6. *Jer.* 47. throughout, *Ezek.* 25. to *cap.* 32. *Ezek.* 21. throughout, *Joel*, *Chap.* 2. and *Chap.* 3. *Ezekiel* 32. throughout, *Psal.* 37. 20. and 50. 1. 3. and *Isa.* 34. 8. it must bee with a shaking the earth, with earthquakes to make her open and drinke up the flood, and so helpe the Church from sinking, *Apoc.* 12. 12. And there reade what wasting of Nations, consuming one another untill Christs enemies be consumed, and his Church delivered; such Nations as have formerly flourished in peace and prosperitie, contempt of God, and enmitie to the Saints, shall suffer a terrible shaking, without escaping the force of this great earthquake, as no kingdome or government shall be able to stand that shall oppose the great designes of the Lord Jesus, wherein he will doe such wonders as no records of any times can parallel.

This Earthquake is of such force and spreading power as no kingdome or government shall be able to stand against the kingdome of Christ.

Therefore

Therefore leſt the hearts of the Saints ſhould faint at the ſight and ſuddaine approaches of theſe great changes, and ſore judgements upon the world, before Chriſts kingdome bee accompliſhed, it is exceeding profitable to looke into theſe Scriptures and propheſies, wherein the Lord Jeſus lets us ſee his minde as in a glaſſe, repreſenting his actions, that when wee ſee his word turned into workes we may not be diſmayed.

Thoſe who would reade of the deſtruction of Antichriſt fully, reade at large, *Iſa.* 13. 1. to the end, where the Lord Jeſus cries to his Souldiers his ſanctified ones, ſet apart to the work; Liſt up the Standard upon the high mountaine: as alſo *Jer.* 51. 12. this high mountaine is the power and magnificence of Antichriſts kingdome, *Zach.* 4. 7. the noyſe of a multitude in the mountaines of the kingdomes and Nations gathered together, and the Lord of hoaſts muſtereth them to the battaile, the day of the Lord is at hand, *Verſ.* 6. pangs and ſorrowes ſhall come upon the root of Antichriſt as upon a woman in travaile, they ſhall ſtand amazed one at another as helpeleſſe and confounded without counſell or courage, the Lord ſhall now double to them double of all the cruelties done to his Saints and people, reade *Verſ.* 6. of this 13. *Iſa.* to 15. 16 a blacke day to them, as appeares *Verſ.* 10. wherein they ſhall be deprived of all ayde, Silver and Gold ſhall not be able to deliver them, thoſe Souldiers will take no bribes, will have the full prey and ſpoyle, Caſtles, ſtrong holds, Forts and Fortreſſes, ſhall not availe them, when their hands ſhall wax feeble, and their hearts ſhall faint, and all that joyne with them ſhall fall by the ſword, their children be daſhed to pieces before their eyes, their houſes ſpoyled, and their wives raviſhed, *ver.* 15, 16. for the Lord Jeſus will have in his Army of all Nations, yea of the worſt and moſt barbarous, as *Goths*, *Vandales*, *Hungariſh* Crabats, *Poliſh* Coſſakers, *Rhetian Swizzers*, *Scottiſh* Red-ſhankes, of all ſorts of plunderers, ſo greedy of their prey upon *Rome*, as will ſpare no Sex or age, in this ſervice, for the Lord Generall who called them up and muſtered them to the battaile, has given them the word of command, *Apoc.* 18. 6. *Jer.* 50. 42. and 48. 10. to give them double for all their out-rages and cruelties they have long exerciſed upon the Churches, *Rome* ſhall have a crew of cruell executioners, ere it be long. See *pag.* 25.

The Lord Jeſus will as the mighty Champion of his Church, act his part very valiantly, he will now at laſt eaſe himſelfe of all

all his adversaries, *Isa.*1.24. his kingly spirit is up, he will stirre up jealousie as a man of warre, *Isa.* 42. 13. will strike through Kings in the day of his wrath, *Psal.*110.5. 6. fill the place with dead bodies and make a bloody slaughter, and wound the head (*viz.* Antichrist) of many countries, he shall drinke of the brooke in the way (as a mightie Conquerour, so eager in pursuit of his enemies, as seemes expressed in the heate of a Conquerour cooling his thirst with the running brookes in stead of all princely repast, as the *Israelites* in the pursuite of the *Philistims*, 1 *Sam.* 14.24.) he shall dip his feet in the blood of his enemies, and his dogs their tongues in the same, *Psal.*68.23. sure the Antichristian crew shall have a bloody day, the Church a bloody revenge, therefore shall he lift up the head, *Psal.* 110. 9. as a triumphing Conquerour glorying in his great victories, his Captaines and Commanders leading about their mighty enemies captives, Kings and Emperours and great Princes, in token of joy and triumph, riding about and viewing the bloody field and heapes of dead Carcasses of the Antichristian crew, (*Isa. 66.ult.*) made as dung for the earth, that the world may see the wonderfull overthrow of Antichrists huge and mightie Armies, * See *Psal.* 68.13.

* *Castrorum reges cedant cedantque phalanges, Quaque domi resident spoliis onerentur opimis, Armentarius.*

Brightman upon *Apoc.*19.17. saith that some member of the Westerne Church shining in the brightnesse of the Scriptures, meant by the Angell standing in the Sunne (but I thinke rather shining in the bright light of Christs kingly glory) shall sound the Alarum to this great battaile, by stirring up the Saints to make warre against *Rome* and her Champions, calling up the nations to the rich spoyle, so as all the territories of the Papacy shall become a prey to the Church and her Champions, who shall be enriched with her spoyles, meant by fowles being filled with their flesh, *Apoc.*19.21. and thus shall at last Antichrist be utterly abolished by the brightnesse of Christs comming, 2 *Thes.* 2.8. And *Babylon* the glory of the Kingdomes and Princesse of the Provinces, the excellency of many Countries shall bee overthrowne as *Sodome*, and never inhabited from Generation to Generation, *Isa.*13.19. compared with *Jer.* 51. 25. *Jer.* 50. 39.40. *Zach.*4.7. *Apoc.*18. *Isa.*47.1. to the end, *Isa.*34.11.

The root and branch shall bee cut off and wholly destroyed, *Isa.* 14.21. *Mal.*4.1. all they that forsake the *Lord* and turne to Idols, shall be consumed, burne together and none shall quench them,

them, *Isa.* 2. 28. 31. and many ſhall hide themſelves in the Caves of the Rockes from the brightneſſe of Chriſts glorious appearing, and in heate and indignation of ſpirit caſt away their Gods of Silver and Gold, (their reall Idolls, and alſo their riches they made Gods on) and curſe them and caſt them to the Moles and to the Batts (*Iſa.* 2. 20. and *cap.* 31. 7.) that is, to the plunderers, who like Moles and Bats, ſhall ſearch out all the darkeſt corners, and turne up houſes for greedineſſe of prey. Thus of Chriſts great victories over Antichriſt, of his funerall obſequies, performed of ſome in deriſion and of others in reall mourning and howling, reade *Iſa.* 14. to the end, and *Apoc.* 18. throughout.

And that in that deſtruction of old *Babylon*, in *Iſa.* 13. and *cap.* 14. is meant and typified the ruine of *Rome*, the Apocalyptick, Myſticall *Babylon*, is cleare from their ruine foretold after one and the like manner, in the prophecies, the ruine of the old, by a great milſtone caſt into the great River *Euphrates*, *Jer.* 51. 63. the River running down by *Babylon*, & the ruine of the myſticall *Babylon* by a Milſtone caſt into the Sea, *Apoc.* 18. both ſignifying a fatall ruine as irrecoverable as to reare a Milſtone out of the bottome of the deep Sea.

The next great and glorious victory of Chriſt at his appearing in his glory is over *Gog* and *Magog*, *Turke* and *Tartar*, or *Scythian*, and all the root of their Princes and confederates, huge and mighty Armies of many potent Nations. The ſecond great victory over the Turk.

Thoſe who delight to read of this great worke of Chriſt, reade *Dan.* 11. 44, 45. *Ezek.* 32. 18. 26. *Ezek.* 38. and *cap.* 39. throughout, *Apoc.* 19. 6. and *cap.* 20. 8. See alſo *Brightman* on *Dan.* 11. 44, 45. and on *Apoc.* 20. 8. when the *Turke* ſhall compaſſe the beloved Citie with huge multitudes of Armies, the Lord Jeſus ſhall by fire and tempeſts from heaven devoure theſe devourers; wherein alſo he will imploy the Sword of the Jewes, and *Iſrael* ſhall doe valiantly, *Numb.* 24. 18. untill the Turkiſh name and Empire bee utterly extinct and blotted out in a miraculous manner, with ſuch a mightie overthrow, as the people ſhall be ſeven months in burying of the dead of them, and the buriall place appointed of the Lord for this great Prince of *Meſeck* and *Tuball*, ſhall bee called the valley of *Hamon-Gog*, *Ezek.* 39. 11, 12. This Starre of *Jacob* the Lord Jeſus appearing in his glory, ſhall ſmite the Coaſts of *Moab* (the Antient enemies of the Church, as *Moab*

was of old) and ſhall have dominion over the Sonnes of *Seth*, *Numb.*24.17. *Seth* was the Sonne of *Adam*, whom the Lord gave him inſtead of *Abell*, whom *Cain* ſlew, *Gen.* 4. 25. now *Caines* poſteritie, all periſhed in the flood, ſo as all the world at this day are the Sonnes of *Seth*, ſignifies Chriſts dominion ſhall be over all the Sonnes of men, as either his ſervants and ſubjects of his Kingdome, or his conquered vaſſalls and ſlaves, as *Pſal.*72. 8. his dominion ſhall be from Sea to Sea, the ends of the earth be his poſſeſſion, *Pſal.* 2.8. *Edom* and *Seir* ſhall bee his poſſeſſion, *Num.* 24.18. the Country of the *Edomites*, *Pſal.* 83. 6. *Iſa.* 63. 1. The ſonnes of *Eſaus* line, meant by mount *Seir* the place where *Eſau* dwelt, *Obad.* 1, 18. 21. See *Ezek.* 32. and 18. to the end, *Jer.* 25. 15. to the end, the overthrow of all the Nations of the enemies, and the ſubduing of all the Nations under the broad heavens to Chriſts Kingdome, and he will gather all Nations and tongues, and they ſhall come and ſee his glory, *Iſa.* 66. 18. Some of thoſe that ſhall eſcape in the great deluge of deſtructions upon deſtructions, he will ſend as his Heralds to ſummon other Countries to come in, and ſubmit to his Scepter, as to *Tarſhiſh*, (or *Cilicia* & all the coaſts of the Mediterranian Sea) to *Pull*, (the King of *Aſſiria*, 2 *King.* 15. 19. 1 *Chron.* 5. 26.) *Lud*, (*Libia* and all *Aſia*) and thoſe that draw the bow, Some meane the *Parthians* and *Africans*, *Tubal* and *Javan*, the Iſles afarre off and all the remote Regions, from *Java* to *Japan*, round about to *America*, and all the Regions under the whole Hemiſphere, which have not heard of his fame or ſeene his glory, and they ſhall declare his name from one to another among all the Nations, and them that were ſtrangers before now as brethren they ſhall bring upon Mules and Dromedaries, and upon Horſes and Chariots, and Horſelitters for the ſickly and infirme, ſignifying meanes of bringing in the moſt deſpicable creatures into Chriſts Kingdome, that none that belong to the election of grace ſhall bee left out, none of Chriſts Lambes be loſt or left behind, but there ſhall be meanes enough to bring in all the Saints to *Ieruſalem*, his holy mountaine, and he will take of them for Prieſts and Levites (*i.e.* officers for holy offices) *Iſa.* 66. 19, 20. without difference of Jew, Gentile, Greeke, Barbarian, bond or free, *Coloſ.* 3. 11. but all ſhall make up one royall prieſthood in the Kingdome of Chriſt, 1 *Pet.* 2. 9. *Apoc.* 1. 6. and 5. 10.

And all the enemies, ſecret enemies and hypocrites as well as open

open and diſcovered ones, ſecret contemners of Chriſt and his Kingdome, and ſecret wounders of their brethren that followed Chriſt afarre off, as fearefull and unbeleevers, aſhamed of his Croſſe, drinking the puddle waters of Romiſh ſuperſtitions, ſet forth, *Iſa.66.17.* by ſanctifying themſelves (*i.e.* in their owne opinions, placing their happineſſe in and eſteeming themſelves holy in uſing their owne deviſes, to ſerve their owne deſires, luſts and worldly ends of profits and pleaſures) and purifying themſelves in Gardens (*i.e.* in private places of obſcurities, and of ſenſual delights) behind a tree, (a ſhelter of their owne chooſing to avoyd troubles) others take this place in gardens to meane Idolatrous places, *Iſa.1.29.* gardens of Idolls (and ſo it is truely, whether meant of open or ſecret mentall Idolatry) where under greene trees of old men uſed to offer ſacrifice to Idolls, uſually in Scripture called the ſacrifice of Devills, *Iſa.* 65.3. 1 *Cor.*10.20.

Set forth further, *Iſa.66.17.* by polluting themſelves with Swines fleſh, and abominable things of that uncleane Beaſt of *Rome* and her ſuperſtitions, abominable to Chriſt, and things which his ſoule hates, and all the ſecret walkers after theſe vile things, ſignifyed by the mouſe; all together, the moſt ſecret ſuperſtitious perſons and cloſe hypocrites, and open, detected, prophane and Idolatrous, ſhall be all together conſumed, in the great deluge of calamities, which ſhall ſweepe away the wicked when the Lord Jeſus will viſit all the ſecret wanderings of men, as well as their open wayes and walkes.

Quere. Whether there ſhall be an intervall, or ſpace of time betweene the finall fall of Antichriſt and the fatall fall of the Turke, or be both about the ſame time, the one in the Eaſt, and the other in the Weſt aſſaulting the Church; a few yeares will diſcover.

Meane while we finde clearely in the Scriptures that the trophees of this great triumph of Chriſt in his wonderfull victories over the Antichriſt and the Turke are reſerved to the time of the Jewes comming in, who ſhall ſing forth moſt ſweetly the prayſes of this victory, as of old at the red Sea, *Exod.*15. Then ſhall the new created people prayſe *Jah*, *Verſ.*19. of our *Pſalme*, *Apoc.*14.1.

Therefore after a briefe diſcourſe of Chriſts actions and glorious victories over his greateſt enemies, wee come now to his

actions, in the conversion of Jewes and Heathen, and of all the Nations, and making a new world, as so many mysteries folded up in the Verses following of this 102. *Psalme.* And so wee returne to our Text, to dresse our Lampes and renew our light, for our clearer sight and passage towards this unknowne shore, and great mysteries of Christs kingdome following these high actions and victories, all lying within the circumference of his Sunshine, and appearing in his glory, as in the foregoing verse.

Vers. 18, 19, 20, 21, 22.

He hath had respect to the prayer of the desolate, and hath not despised their prayer.

This shall be written for the Generation to come, the new created people shall praise Jah.

That hath looked downe from the height of the place of his holinesse, from the heavens Jehovah did behold the earth.

To heare the groaning of the prisoner, to loose them that are appointed to death.

And they shall declare Jehovahs name in Zion, and his praise in Jerusalem.

These words shew that Christs appearing in his glory, to doe his great workes in the world, to be the harvest of the Churches seedtime of fervent praying, this shewes this glorious appearing of Christ to be his second comming, for all these things follow it. And so we may say the Church was in a deepe muse in the former verse in the sight of her Jehovah comming in his glory, and exceedingly taken up with the thoughts of his kingly actions when he appeares so gloriously to build up his ruinous desolate *Zion*; and now in these five Verses she tunes up her spirits to the highest straine to sing out his praises for his high actions, from the power of his appearing, as the answer of all her Prayers, & long crying in the Wildernes in a desolate condition.

We put all these five Verses together, because they seeme to be the pleasant strains of the Churches voyce, with one breath sending out the high praises of her Jehovah in a joyfull and triumphant manner, like the Nightingale, in great varietie and changes of her notes, according to the high delight she findes in those great workes of Christ when he appeares in his glory, by an eye of Faith and spirit of Prophecy, beholding all her mighty enemies laid low, and Christs kingdome advanced in great glory, majestie and beautie throughout the world.

In

In the the eighteenth verſe ſhe begins ſweetly her firſt note of her ſong of praiſes, for the anſwer of her prayers in her Jehovahs comming in his glory, now he hath had reſpect to the prayer of his poore diſtreſſed deſolate Church and people, and not deſpiſed their prayer; theſe words, their prayer, in the plurall number, ſhewes this Propheticall prayer in this Pſalme clearely belongs to the univerſall Church militant on earth, and not to any particular perſon or people; and alſo being the very words of *Pſal.*22.24. applyed to Chriſts kingdome, *Heb.*2. 12. ſhewes it to pertaine to the ſtate of the Church in the latter dayes.

Verſe 19. ſhee rayſes her voyce higher, and tells us what ſhee and her new borne children will doe for him, who hath done theſe great things for her; his high and noble acts ſhall be written for the generations to come, (this againe ſhewes it a propheſie of theſe laſt times whereto wee are come, to bee had in remembrance for after generations, as *Exod.*17.14.*Deut.*31.19.21.) the new created people ſhall praiſe *Jah.*

[*The new created people*] (So *Tremel.* renders it, *populus recreatus*) reſtored and made new, out of a low condition, out of the duſt, *Iſa.*26.19. *Ezek.*37.13, 14. ſeemes clearely to intend the Jewes, a people that ſhall be borne, *Pſal.*22. laſt, a Pſalme clearely meant of Chriſt in his humiliation, and exaltation in his kingdome, and ſo applyed, *Heb.*2.12. as before; this great worke of their converſion is ſo wonderfull as a new creation, *Iſa.*65.18. of the Creator of *Iſrael* their King, *Iſa.*43.15. as more anon, Verſ. 26,27. of this *Pſalme.*

[*Shall praiſe Jah*] A name contracted of Jehovah, and onely uſed in ſongs of deliverance, as *Iſa.* 12.2. *Jah my ſtrength and ſong,* Pſal.68.2. *and my ſalvation*; here ſhe is mounted in the higheſt ſtraine of mortall creatures, all upon the Treble, in her raviſhing delightfull melodie, quavering out the high mercies of her Jehovah, when her new borne children her new people the Jewes ſhall prayſe *Jah.* She is now in the top of her joyes, ſhe is now upon the Center like the Needle upon the Loadſtone, ſhe is now upon her rocke that is higher then all the world, now no note ſo ſweet as *Jah my ſong, O Jah my ſong and my ſalvation.*

Verſe 20. and 21. her voyce ſeemes to fall a little, looking backe to her former diſtreſſed condition and low eſtate in the Wilderneſſe, on which her Jehovah from the height of the habitation of his holineſſe, in the higheſt heavens, *Deut.* 26. 15.

*Iſa.*63.15. was pleaſed to looke downe and caſt his eye, and turned his eare unto the ſighes and groanes of her poore and deſolate children, to looſe the chaines of ſuch as were caſt into priſons and condemned to die as ſonnes of death in all mens eyes, as *Pſal.*79.11. The doleſull ſtate of the Jewes at this day, ſhut up in priſon and fetters of ſinne and Satan as in a dungeon, without Chriſt the light of the world and life of men, *John* 1.4. and under ſentence of death for rejecting him, *John* 3.19. *Iſa.*42.7. and 49.6.9. and *cap.*51.14. may not fitly be here in our *Pſalme* repreſented, and ſo not onely meant of the Saints under Antichriſts tyranny, but alſo the Jewes as priſoners of hope, *Zach.*9.12. who ſhall be the radiant ſtones in the crowne of our royall King in the day of his eſpouſalls, Ver.16. of *Zach.*9. Verſ.22. After riſing and falling of her voyce and change of notes ſhe concludes her ſong, with the joy of her new created peoples of the Jewes comming into Chriſts kingdome, they ſhall declare his name in *Zion*, that is, in the new Jeruſalem, new Church in the new world, as a new Creation of a new ſtate of all things, as a paradiſe or new habitation of all felicitie for her new created people, when all ſorrow and ſighing ſhall flie away, *Iſa.*51.3.11. and 59.20. She now quavers out ſweetly the prayſes that ſhall be in the new Church, of his name in *Zion*, and as in an extaſe ſings out moſt melodiouſly of his praiſes that ſhall be in *Jeruſalem*: *O Jeruſalem*, her higheſt thoughts of all her happineſſe here on earth lies here in *Jeruſalem*, as never enough to be delighted in, as appeares from her repetition of *Jeruſalem* againe after *Zion*, ſince they both ſignifie one thing, the glory of the new *Jeruſalem*, *Apoc.*21. the new Church in the later dayes; O her joyes in this *Jeruſalem*, with which ſhe ends this ſong, *Jeruſalem*, never enough to be rejoyced in. *O this Jeruſalem!* farre more in it, in her high thoughts, then can bee expreſſed in words; *O Jeruſalem.*

And thus without doubt the Jewes converſion, as the prime and moſt honorable matter of this building of *Zion* by Chriſts appearing in his glory, muſt needes be here included, and in no place of the *Pſalme* more probably then in theſe Verſes, of the new created people praying *Jah* in *Zion* and in *Jeruſalem*. Obſerve by the way, the Lord Jeſus his high and great workes and in his Churches praiſes, as the Church ſings ſweetly, *Iſa.*12.6. Great is he in the midſt of thee.

Since

Since we are now treating of the high deſignes and noble actions of Chriſt from his appearing in his glory to build his *Zion*, after his famous victories over his enemies, we cannot omit to ſpeake ſomething of this wonderfull worke of the Jewes converſion, ſeeing they are to be the maine materialls of this glorious building, and the ſparkling Diamonds in his royall Crowne and Diadem; and alſo the manner of their converſion, like to be very wonderfull and accompanied with miraculous workes, a taſt whereof may helpe much to ſet forth this kingly glory of Chriſt in his kingly vertues and actions in the world.

That ſuch a wonderfull worke ſhall be accompliſhed by Chriſt in the latter dayes, the Scripture teſtifie plenteouſly, as we ſhall ſee anon, in ſome notable places eſpecially.

1. And that this great worke is ſuch a Myſtery as not ſeene into of many.

2. And the accompliſhing of it ſhall be wonderfully in ſuch ſtrange things, as not ſeene in any age of the world before.

That it is a Myſtery, we have *Pauls* Evangelicall undoubted teſtimony, *Rom.* 11. 25. a Myſtery he would not have us Gentiles ignorant of. And *John* in the *Reve lation, cap.* 9. 10. 7. tells us that in the daves of the ſeventh Trumpet, the Myſtery of God ſhall be fulfilled, as he had declared to his Servants the Prophets. So that this Myſtery is to be found in the old Prophecies in the old Teſtament, ſpeaking of Chriſts Kingdome.

It is a Myſtery many way s, as that dry bones ſhould live againe, *Ezek.* 37. 1. to 15. be raiſed out of the duſt (a loſt condition) and ſing, *Iſay* 26. 19. that a Nation ſhould be brought forth in one day, *Iſa.*66. 8. 9. but eſpecially in one thing *Paul* mentions, *Rom.* 11. 25. wherein lyes this Myſtery, as yet hid from our eyes, that blindneſſe hath happened to *Iſrael*, untill the fulneſſe of the Gentiles come in. What is this fulneſſe of the Gentiles, but of the meaſure of the Gentiles light, which ſhall be ſo much as ſhall ſuffice to provoke the Jewes to jealouſie and emulation, and be as a Beacon to guide and bring in the diſperſed of *Iſrael*, ſuch a fulneſſe of the light of Chriſt, as wee Gentiles ſhall be capable of, and ſhall bee ſwallowed up in the Jewes fulneſſe, *Rom.* 11. 12. when the light of the moone ſhall bee as the light of the Sunne, and the light of the Sunne as the light of ſeven dayes, *Iſa.*30. 26.

This fulneſſ. of the Gentiles muſt be meant of the meaſure of the Gentiles light, and not of any fulneſſe of number of beleevers, for that ſhall bee wonderfully increaſed after the Jewes comming in, in the converſion of the Heathen from Eaſt to Weſt, Mal. 1. 11 as was never yet in the world, and what meaſure of the Gentiles light ſhall make up their fulneſſe, onely time muſt diſcover.

In ſumme, it is ſuch a myſtery as no ſharpeneſſe of wit, or depth

depth of judgement can reach, untill the fulneſſe of the Gentiles come, ſo as meane while we may with admiration cry out with *Paul, O the depth of the wiſedome and counſells of the Lord, &c. Rom.* 11.33.

2. And that the accompliſhing of this great worke ſhall bee very wonderfull, we ſhall ſee anon.

Union of the Tribes againe, a wonder. Hoſ.1.11. Obad.20. Zachar. 10.6. Ezek.37.16. 21.Iſa. 11.12, 13. Ezek.47. 13,14 and cap.48.7. Ier.30.36 and 32.37.

Is it not a wonder that the ten Tribes of *Iſrael* carried away by *Salmanaſer*, 2 King. 17. and loſt at this day none knowes where, but mingled ſo among the Northerne Tartars and Eaſterne Regions, as the other two Tribes at this day know not where to finde any of their line or ſucceſſion, that theſe ſhould be gathered to *Zion* and united to the other two Tribes, as *Ezek.* 37.16. *Jer.*50.4. *Jer.*3.12. to 18. Though *Iſrael* be not gathered they ſhall be glorious in the eyes of Jehovah, *Iſa* 49.5. though man deſpiſe them and the Nations abhorre them, yet ſhall Kings ariſe and worſhip, and ſee the glory of the Lord in the midſt of them, *Iſa.*49.7. and *cap.*60.3.10. and *cap.*62.2. yea Kings ſhall bee their nurſing fathers, and all that ſee them ſhall know they are the ſeed which the Lord hath bleſſed, *Iſa.*61.9. they ſhall be called the holy people, the redeemed of the Lord, a people ſought out and not forſaken, *Iſa.*62.12.20.

Their returne to their owne Country, another wonder.

And that theſe loſt ſcattered people in farre remote Regions under the tyranny of Turkes and Tartars, and other oppreſſing Nations in the world, ſhould ever againe returne to *Ieruſalem* and build it againe, and inherit the holy Land, build houſes and plant Vineyards and poſſeſſe it peaceably, As *Zach.*2.12. *Ezek.*45. 1. and 37.22. 24.25. *Iſa.*65.8. 9.21. *Ier.* 23.3. to 9. *Zach.*10.6. *Ier.* 3.16,17. *Iſa.*14.1. *Amos* 9.14,15. *Obad.* 15.18. *Iſa.* 61.4. notable place, *Ezek.*36.24. *Ezek.* 34.23,24. and *Verſ.* 29. *Ier.* 31.16,17. to the end, *Obad.* 17. *Pſal.*69.35,36. *Zach.*14.9, 10. *Ezek.* 47.13,14. *Iſa.* 37.30. *Ier.* 31.5.28. and 29.5.28 O ye mountaines of *Iſrael* ſhoot out your branches, yeeld fruit to my people *Iſrael*, for they are at hand to come, *Ezek.*36.8. and 38.8.

That they ſhall obtaine the kingdome and dominion above all Nations, another wonder.

That they that ſhall obtaine the kingdome & dominion in preheminence above all other Nations in the world, according to *Mic.* 4.8. *Iſa.* 7.27. *Iſa.*61.5. 9. *Iſa.*14.1, 2. *Micah* 5.8. *Iſa.* 49. 23. and 61.5. *Iſa.* 60.3.6.9.16. *Zeph.*3.19,20. *Apoc.*21.24.

That Chriſt will dwell among them in a peculiar manner, another wonder.

And the Lord Jeſus will ſet up his Tabernacle amongſt them, *Ezekel* 37.27. *Ezek.*43.7. *Apoc.*21.3. *Zach.*2.10. and reigne amongſt them gloriouſly, *Iſa.*24. *ult.* in ſuch glory as never in age or time of the world.

And

And the Country become more fruitfull and more populous, and their eſtate therein better then at their beginning in the former times of old. *Amos* 9.13,14,15. *Ezek.*36.35.38. *Hoſ.*1. 21, 22. *Joel* 3.18. *Zach.* 14.10. *Iſa.*49. 20, 21. *Ezek.* 34.31. *Zach.* 8.4,5. *Iſa.*4.2.

And poſſeſſe the Countries and inheritance of their enemies who have long beene their oppreſſors, *Obad.*19.20, 21. *Iſa.*11.14. *Iſa.*19.15. to the end, *Numb.*27.17. to 22. *Dan.*2. 34, 35. *Iſa.* 60. 12. according to the ancient promiſe, *Gen.*22.17.

And that the wayes whereby the Lord Jeſus will accompliſh all this will be wonderfull, we ſhall ſee anon.

But leaſt theſe things ſhould ſeeme to be but Cabbaliſticall conceits, Rabbinicall conſtructions, and Jewiſh fables; wee begin with *Paul*, the Apoſtle of the Gentiles, whoſe ardent affection to the Jewes, his kindred in the fleſh, and endeavours for their converſion to Chriſt, is very notable and may ſhame us now adayes, who ſo little minde the advancement and enlargement of Chriſts kingdome, or the ſalvation and welfare of our kindred and poſterity.

In his divine and learned Epiſtle to the *Romans*, he ſtiles the beleeving *Romans* brethren, *Rom.*11.25. and Saints, *Rom.* 1.7. as he doth alſo other Gentiles frequently in his Epiſtles, to ſhew that though he was a Jew by nature, yet hee accounts ſuch his eſpeciall brethren as are the called of Chriſt, for whom he is frequent in prayer, and all Apoſtolicall duties in the ſervice of God in the Goſpell of his Sonne, *Rom.*1.6. to 10. whereby he ſeemes to inſinuate into their affections, to make way afterward to the diſcovery of this great myſtery of the Jewes converſion in the later dayes, that they might be one in Chriſt and be ſaved with them, which ſhould be both his, and their earneſt prayers and utmoſt endeavours for the ſpreading and enlarging of Chriſts kingdome, as he could even wiſh himſelfe ſeparate from Chriſt for his kinſmen after the fleſh, the Jewes, to whom belong ſo many priviledges, as the adoption, the glory, the covenants, the giving of the Law, the ſervice of God, the promiſes, and of whom as concerning the fleſh Chriſt came, *Rom.*9.4, 5. yet ſhowes that the priviledges of fleſhly generation from *Abraham*, availe them not, for all not *Iſrael* which are of *Iſrael*, and quotes a place of *Iſa. cap.*10.12. that onely a remnant ſhall be ſaved, becauſe they ſought not after righteouſneſſe, by faith in the Lord

And ſettle them in a farre better eſtate then at the beginning, their country more populous and more fruitfull then ever, Another wonder.

And poſſeſſe and conquer the Countries of their enemies, of *Turks*, *Tartars*, of *Ægypt*, and *Aſſur*, and great potent Nations, amongſt whom they now are kept in ſore bondage; Another wonder.

Jesus but by the workes of the Law, they stumbled and fell and Christ became to them a rocke of offence, *Rom.* 9.27.32. In the 10. Chapter he declares (vers.1. and so forward) his hearts desire and prayer for his kinsmen the Jewes, that they might bee saved, and showes the lets and hinderances that lie in this way, as mainly their ignorance of righteousnesse by Christ, and thence going about to establish their owne righteousnesse, and that though they had heard the sound of all the Prophets going to the ends of the earth concerning Christ, yet understood them not; he shewes another way whereby their conversion shall bee partly accomplished, from a saying of *Moses*, *Deut.*32.21. I will provoke them to jealousie by them that are no people, and anger them by a foolish nation, *Rom*, 10.19.

In the 11. *chap. vers.*1,&c. he declares that these poore Christlesse creatures, are not yet left hopelesse, are not cast-aways, have not so stumbled as to fall for ever: no, God forbid, none are cast off whom God foreknew, for he himselfe is a Jew of the seed of *Abraham*, of the tribe of *Benjamin*, and that there is yet a remnant of that stocke that belong to the election of grace, Vers. 5. and the rest were blinded, Vers. 7. as it was foretold, *Isa.* 29.10. *Isa.*6.9.*Psal.*69.22,23. so that through their fall salvation is come to the Gentiles, to provoke them to jealousie, and Vers. 12. hee begins to frame severall arguments to evince the truth of their conversion.

1. If their fall be the enriching of the world of Gentiles, how much more their fulnesse? But the first is true, *Ergo* the latter. This argument showes there is a time of the Jewes fulnesse shall bring honour and great happinesse to the Gentile Churches, See *Isa.*66.11. 12. even a new resurrection in a new state of the Church even as life from the dead, *Apoc.*20. 5. *Rom.* 11.15. the Apostle tells the *Romans*, this his endeavour of his kinsmens conversion is exceeding advantagious to them and all the Gentiles, in the enlargement of Christs kingdome, the indeavours wherein he calls a magnifying of his office of his Apostleship, if by any meanes he might provoke them to jealousie and emulation, as before was foretold by *Moses*; this jealousie, is a godly jealousie of the favour and love of Christ, as of a chast spouse of her husbands love, lest the Gentiles should wholly goe away with it, and that they might be provoked to emulate our happy estate in the Lord Jesus, wherewith we should provoke the Jewes

at this day by holding forth a bright light of Christs shining amongst us in his pure ordinances, as to make them emulate our happinesse, so also to invite them to come and walke in the light of the Lord, *Isa.* 2. 5.

2. Argument from Vers. 16. if the root be holy, then the branches are holy. But the root is holy, *Ergo* the branches, though some broken off by unbeleefe.

3. If they be the naturall branches, and there be enough sap, sweetnesse and fatnesse in the root the fruitfull Olive tree to spread and revive the branches, and God able to graffe them in againe, then shall they blossome and bud and flourish againe. But the first is true, *Ergo* the second.

4. If we Gentiles, branches of the wild Olive tree, be contrary to nature graffed into the roote of the sweet, fat, and fruitfull Olive tree, much more easie it is for the naturall branches to bee graffed into their owne naturall stocke againe. But the first is true, *Ergo* the second.

5. If we Gentiles feed on the fatnesse of the true Olive tree, which should refresh and nourish the naturall branches, then shame is it to us to engrosse it to our selves and not to allure them to partake of our sweetnesse, how should we love the branches for the rootes sake? But the first is true, *Ergo* the second.

6. If the gifts and calling of God be without repentance, and he God who cannot lie or deny himself, but that his Counsells shall stand, and all that belong to the election of grace be saved, then how hard so ever it seeme in mens eyes, it shall be yet accomplished, for they are beloved for the Fathers sake. But the first is true, *Ergo* the second.

7. If wee in times past in unbeliefe have obtained mercy through their unbeliefe, then these naturall branches though now in unbeleefe, shall through the same mercy in our beleefe obtaine mercy, But the first is true, *Ergo* the second.

From many such arguments the Apostle insinuates the conversion of the Jewes againe, into the heads and hearts of the beleeving *Romans*, to move us Gentles to further this great work, which shall be such an inriching to all the Gentile Churches, as a new resurrection to a new life in a new estate of the Church and world, even as life from the dead, *Rom.* 11. 15. Therefore saith *Paul*, I would not have you ignorant brethren of this mystery, lest ye be puffed up, or wise in your owne conceipts, that

blindneſſe in part (not totall and finall) is happened to *Iſrael*, untill the fulneſſe of the Gentiles come in, and ſo all *Iſrael* ſhall be ſaved as it is written, (*viz. Iſa.* 59.20.) Out of *Zion* ſhall come the Deliverer, and ſhall take away iniquities from *Jacob*, and *Zach.*2.12. The Lord ſhall inherit *Judah* his portion in the holy land, and ſhall chuſe *Jeruſalem* againe. Be ſilent O all fleſh before the Lord, for he is raiſed up out of the habitation of his holineſſe, *Verſ.* 13. Behold with what a ſweet Epiphonema or joyfull acclamation of ſpirit and great admiration, here the Prophet *Zachary* concludes this great myſtery, as *Paul* alſo in this Epiſtle, *Rom.* 11. 33. *O the depth of the riches of the wiſedome and knowledge of God, how unſearchable are his judgements, and his wayes paſt finding out!*

As *Paul* treating of this myſtery lookes upon the old prophecies, ſo wee from *Pauls* Evangelicall teſtimony, are led to the Prophets, where obſerve by the way in reading of the prophecies of *Iſay*, *Ieremy*, *Ezekiel*, *&c.* the things concerning Chriſts kingdome are of two ſorts. Firſt, ſuch as are ſaid in the new Teſtament to be fulfilled: Many whereof are but in part fulfilled, and ſhall be more clearely fulfilled in the kingdome of Chriſt among the Jewes; that which is but darkely ſeene to be fulfilled in his firſt comming, ſhall be more gloriouſly ſeene and fulfilled in his ſecond comming in his kingdome. Secondly, many things that are fulfilled in a ſpirituall ſenſe, ſhall be more clearely fulfilled in the literall ſenſe, as having a further eye towards the Jewes, and the viſible glory of Chriſts kingdome upon earth. Yea wee may ſay truely that all ſhall be fulfilled then more gloriouſly, ſo as wee muſt looke for other and clearer interpretations of the Prophets then hitherto is found in moſt expoſitors.

It ſeemes the Jewes ſhall be in their greateſt diſtreſſe about the time of their converſion, as dead men out of minde laid in the duſt, *Iſa.*26.19. and dead in ſinne, eſpecially under that mortall blow of that guilt of crucifying the Lord of life, ſaying in themſelves, Our bones are dryed, our hope is loſt, and wee are cut of, *Ezek.*37.11. they ſhall ſeeme to bee forſaken, *Iſa.* 49. 14. but behold, ſaith the Lord, I will open your graves and cauſe you come out and bring you to your owne land, and yee ſhall know that I am the Lord, and that for my names ſake I doe all this, *Ezek.*36.19.22. And they ſhall paſſe through great troubles, hard beſtead and hungry, *Iſa.*8.21. ſoule-ſtarved for want of a

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Saviour, the onely bread of life, they ſhall fret themſelves, and curſe their King and their God, (*i. e.* in anguiſh of ſoule curſe their conceited Meſſias they have ſo long leaned on, and to their heart griefe and loſſe ſo long waited for) and ſeeing themſelves ſo ſoully deceived they ſhall looke upward, O now for a Chriſt, what would not poore wandring Chriſtleſſe creatures doe now to ſee a lovely looke of a Saviour! and when they looke to the earth they ſee nothing but trouble and darkeneſſe, dimneſſe and anguiſh, and ſhall be driven to darkeneſſe, yet not ſuch darkeneſſe as of old, *Iſa.* 8. 21. 22. *Jer.* 3. 23. 25. but a darkeneſſe of trouble and anguiſh of ſpirit they ſhall get out of in a little time by the lovely looke of Chriſt upon them; for what can be greater darkeneſſe then to want Chriſt the light of the world, *John* 14. 7. and life of men, *John* 1. And then in thoſe dayes the children of *Iſrael* and *Judah* together ſhall come, going and weeping ſhall they goe and ſeeke *Jehovah* their God, they ſhall aske the way to *Zion* with their faces thither-ward, ſaying, Come let us joyne our ſelves to Jehovah in a perpetuall covenant that ſhall not be forgotten, *Jer.* 50. 4, 5. And when they ſhall thus ſeek after Chriſt in diſtreſſe and anguiſh of ſpirit, he will powre out his ſpirit upon them, and they ſhall looke upon him whom they have pierced, and mourne for him in bitterneſſe as one mourneth for his onely ſonne, *Zach.* 12. 10. *Apoc.* 1. 7. Happy thoſe Churches that ſhall ſhine moſt brightly in the glory of Chriſts kingly power, and puritie of his worſhip, and ordinances; happy thoſe miniſters of Chriſt, who *Paul*-like ſhall magnifie their office, in holding out a bright light of lovely Jeſus to theſe poore wandring Chriſtleſſe creatures, and ſhall uſe all meanes to bring home this ancient bride, to her devorced huſband, and further this great and laſt marriage of the Lambe, when he ſhall ſtretch out the cords and enlarge his love bed, to the ends of the earth, to take in his old beloved bride, from all the foure windes, with all her virgins and damſels, when his houſe ſhall be exalted upon the top of the mountaines, and all nations flow in into it, and flocke into his kingdome; theſe that ſhall be inſtruments to further this great worke, ſhall be called to the marriage ſupper of the Lambe, and eate of his delicates, they ſhall have a ſumptuous feaſt, not for a meale, for a day, a moneth or a yeare, but ſuch a feaſt as ſhall laſt to carry them

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home with the Bridegroome into his Fathers Manſions into eternitie.

O all ye ſervants and Saints of God, lend now your ayd to ſet lovely lookes upon Chriſt the chiefe of ten thouſand, ſuch beauty in him as Angels bluſh at, and ſtand amazed in the beholding of it, *Cant.*5.10. ſet forth the excellency, glory and kingly vertues of this Prince of life, to theſe poore loſt creatures: O ſet open the wine Cellars of love, this glorious bridegroome hath prepared for this laſt marriage ſupper of this never enough admired and praiſed lover of his poore loſt people, helpe to diſcover the land afarre off, that pleaſant land, the delicious fruits, the new wines of the Paradiſe of God, the Gardens of Spices, and high delights, where the Bridegroome walkes, the greene paſtures, the ſtill waters, the coole ſhades, where hee feeds his flockes, upon the mountaines and in pleaſant valleyes in the noble land of the new *Jeruſalem* comming downe from God, where this plant of renowne reſides, this King of Saints, King of kings ſhall reigne before his antients gloriouſly, *Iſa.*24. *ult.* when it ſhall be made the praiſe of the whole world, *Iſa.*62.2. when his throane, his princely Ivory Palaces, his Court, his reſidence ſhall be ſo glorious; What ſplendor of unſeene, unheard of glory is in the face and preſence of this mighty potentate, the King of all the earth, never enough to be looked into, ſet forth and admired of all the Saints and Subjects of his kingdome?

Rouſe up your drouſie ſpirits all yee Saints, ſlumber not yee virgins that waite for this glorious Bridegroomes comming, skipping upon the mountaines, leaping upon the hills, to meet his old beloved Spouſe, his long forſaken houſe and Bride; O mend your pace (all yee the bridegroomes friends and paranymphs) to meet him; O prepare for the wedding, for behold he is at hand, he will not tarry many yeares, hearken to the ſound of his wheeles of his Chariots of ſalvation, bottom'd with gold and lined with love for the daughters of *Jeruſalem*, *Cant.*3.10. hee will come quickly to the prayer of the deſolate, when the ſpirit of the bride fainting & almoſt ſpent, cries, Come Lord Jeſus, come quickly, he will not tarry; keepe your poſts daily running to his holy habitation to watch and liſten, and bring the newes of his comming. O for the glad tydings, the meſſengers whereof, will ſure be welcome!

But

But becauſe this great worke of Chriſt, in the Jewes converſion and planting them againe in their owne land, is a thing ſo incredible to moſt men; we will ſhow ſomething from the Scriptures, how wonderfully the Lord Jeſus will accompliſh it, hee did many wonders for this people of old, in *Ægypt*, and at the red Sea, and in the land of *Ham*, *Pſal.* 106.22. and hee will now worke a ſecond wonderfull deliverance, wonders upon wonders, ſuch things as he never did for any other people, or yet before, for them in any age.

The Jewiſh Rabbins had a purblinde ſight, a glimpſe of theſe wonders of Chriſt in the latter dayes. In their booke of bleſſings, the things done in *Ægypt*, ſay they, were but *tappilath* (*i.e.* accidents or by-workes, in reſpect) but the workes done in the time of the Meſſiah ſhall be, *gnickner*, that is, the ſubſtance thereof *.

* *Du-pleſſe*, Trueneſſe of Chriſtian Religion. p. 548.

And it ſhall come to paſſe in that day, *Iſa.* 11.11. (that day in the 10. verſe when the Lord Jeſus goes about this great worke of ſetting up his kingdome amongſt the Jewes, to be his reſt, hee will make his reſt glorious) That the Lord ſhall ſtretch out his hand againe the ſecond time to recover the remnant of his people which ſhall be left, from *Aſſyria*, from *Ægypt*, and from *Pathros*, and from *Cuſh*, and from *Elam*, and from *Shinar*, and from *Hamath*, & from the * Iſlands of the Sea; compare with this place, *Jer.* 31.7, 8.16, 17.23, 24. when the Lord Jeſus ſets to this great worke, he ſtretches out his hand; a metaphor taken from ſtrong and valiant men, who going about ſome noble act ſtretch out their arme, as if the Lord Jeſus would let the world ſee what a ſtrong hand here he hath to doe great things for his kingdome, crowne and dignitie: What is it this ſtrong arme and hand cannot doe? as *Iſa.* 63.5. this hand brought them out of *Ægypt* long agoe, for whoſe ſakes it did many wonders, *Exod.* 12.31 & 14.21. *Joſhua* 3. as never for any people, this hand dryed up the red Sea, made *Jordan* ſtand ſtill, that they might paſſe over; and now when he ſtretches it out the ſecond time, ſhall now put on ſtrength as in the dayes of old, *Iſa.* 51.9. he by this ſtrong hand will dry up the *Egyptian* Sea, to make them paſſe to their owne land againe; this ſecond time time of ſtretching out his hand implies this ſecond deliverance to be more famous then the firſt, for this great Kings laſt actions, are his greateſt, as for ſuch a kingdome and glory which he never yet had upon earth, but is now

* Iſlands,

now to be accompliſhed, his laſt workes are his greateſt workes, it is now a greater worke to raiſe his *Jacob* out of the duſt, and to gather them from all the foure corners of the Earth, ſcattered and loſt, then to bring them out of *Ægypt*, when they were all together, under one Governour *Moſes*, though under great oppreſſions: and this their ſcattering being of ſo long continuance, the ten Tribes ſince *Salmanaſers* times, 2 *King.* 17. and of the reſt above 1600. yeares, the ten Tribes, quite loſt, and not known to the other their Brethren to this day, the gathering muſt be wonderfull, a great deliverance above, and beyond all former experience, or in any Record, Divine or Humane, to be found, therefore now this mighty hand, ſtretched out the ſecond time, reaches further then ever yet was manifeſted, even to all the foure winds, that is, all the parts of the knowne Inhabited world, from thence to gather in his remnant that are left in the world, from *Aſſyria*, *Ægypt*, *Pathros*, (or *Arabia*) *Cuſh* (or *Ethiopia*) *Elam*, and *Shynar*, (*Media* and *Ethiopia*) *Hamath*, (or *Cilicia*) and from the Iſlands of the Sea, (many out regions of the world) what a wonderfull gathering ſhall this be of this people, out of all theſe ſeverall remote parts? What a ſound of noiſe and admiration will it make in all the world?

That this place, *Iſa.* 11. is clearely meant of a new reſtauration of the Jewes, and not of that out of *Babylon*, by the hand of *Zorobabell*; Is cleare, in that the Jewes were not then carryed into *Egypt*, or *Æthiopia*, or any of theſe remote Regions here mentioned, but is clearely from the former part of the Chapter, ſpoken of their laſt, and greateſt deliverance in the time of Chriſts Kingdome, and as yet unaccompliſhed: Beſides, the Lord wrought no ſuch wonders, (as here mentioned) at the deliverance out of *Babylon*. Therefore, this great wonder is yet to come.

And when the Lord Jeſus goes about it in the next Verſe, *Iſa.* 11. 12. he will ſet up a ſigne to the Nations: (So *Tremel.* renderſit, not enſigne as our Tranſlation hath it) this ſigne is a ſigne of great aſtoniſhment to the Nations, and amazement to all the world, (as ſignes betoken great wonders, ſtrange things to follow, *Exod.* 4. 1. to 10.) And as a ſigne of aſtoniſhment to the world, to all the enemies of his Church eſpecially: So may it be as a Beacon, to guide theſe poore wandring Jewes, to *Jeruſalem*, againe from all quarters, as the Starre in the Eaſt guided

ded the wiſe men from *Chaldea* or *Perſia*, to *Judea*, and to the very Towne of *Beth'chem*, to worſhip Chriſt there, this Starre was not ordinary, but extraordinary: and if Chriſt uſed ſuch an extraordinary ſigne to bring in theſe wiſe men (whom *Calvin* upon *Matth.* 2. calls the firſt fruites of the Gentiles) what a wonderfull ſigne will this be, that ſhall gather in the diſperſed of *Iſrael*, from all the foure corners of the earth, his old beloved people, deare in his affection?

And their comming ſhall be in great unity and concord, *Ephraim ſhall not envy Judah, &c.* verſe 13. And in an uncouth manner, upon the ſhoulders, (or ſtrength) of the *Philiſtims*, towards the Weſt, as *Iſa.* 49. 22. and ſhall ſpoyle them of the Eaſt, and ſubdue *Edom*, *Moab*, and the children of *Ammon*, verſe 14.

Nylus dryed up for their paſſage to *Jeruſalem* againe.

And in the next verſe, the Lord prepares a way for their paſſage home to *Judea* againe, verſe 15, 16. The Lord ſhall utterly deſtroy the tongue of the Egyptian Sea, (or mouth of the Egyptian Sea, that like a tongue flowes into the River betweene the bankes, as betweene the chaps of the hils on each ſide) and with his mighty wind, ſhake his hand over the River and ſmite it in the ſeven ſtreames thereof, and make men goe over dryſhod, or in ſhooes. And there ſhall be an high way for the remnant of his people which ſhall be left, from *Aſſyria*, as it was to *Iſrael* in the day they came out of the Land of *Ægypt*, *Exod.* 14. 29.

This River is without doubt *Nylus* which is the great River of *Ægypt*, and watereth it by his floods, and overflowings, and as Authors report, hath ſeven ſtreames flowing from ſeverall heads out of the Mountaines on ſeveral parts of *Æthiopia* in the South, and fals into the *Mediterranean* Sea, at *Alexandria*, the chiefe City of *Ægypt*, which the Lords hand ſhall ſmite in the ſeven ſtreames of it, with a mighty wind, ſuppoſe ſome ſtrange whirlewind, raiſed miraculouſly, for which the Lords mighty hand is in it, ſhall caſt the waters upon the bankes, or drive it out into the Sea, and ſmite the mouth of the River alſo, that the Sea ſhall not be able to flow in, but all ſhall runne out, untill a dry and ſafe paſſage be made here for his people to come over in multitudes, with Camels and Horſes, with their Wives and Children, Cattle, and Carriages, out of *Ethiopia* and *Ægypt*, and thoſe Southerne Regions; as by the drying up of *Euphrates*,

Apoc. 16. 12. a way alſo be made for the paſſage of thoſe that come out of *Aſſyria*, and *Perſia*, and the Northerne and Eaſterne Regions, unto *Jeruſalem*, and their owne Country againe. And ſo as they ſhall goe in ſhooes over it, as before they did through the red Sea, when they came out of the Land of *Ægypt*, *Exod.* 14. To which the Prophet here alludes in ſetting forth the wonders, the Lord Jeſus will doe to bring home this his wandring people to a place of their owne againe, that they may move no more, 2 *Sam.* 7. 10.

2 Wonder here in their paſſage the drying up of *Euphrates*, which according to *Pliny*, is twelve miles broad in ſome places, & was the outborder of the promiſed Land *Gen.* 15. 18. reaching from the river of *Ægypt* to *Euphrates*. Iſa. 51. 9.

This Expoſition we have confirmed from *Iſa.* 27. 12, 13. the words are plaine and cleare to this purpoſe. In that day it ſhall come to paſſe, that the Lord ſhall beate off from the channell of that River, (*i.e. Euphrates*) unto the ſtreame of *Ægypt*, (*i.e. Nylus*) and ye ſhall be gathered one by one O ye children of *Iſrael*, and it ſhall come to paſſe in that day, that the great Trumpet (as *Apoc.* 10. 7. and 11. 15. The ſound of the ſeventh Trumpet, when the myſtery of God ſhall be fulfilled) ſhall be blowne (or ſounded) and they ſhall come which were ready to periſh in the Land of *Aſſyria*, and the outcaſts in the Land of *Ægypt*, and ſhall worſhip Iehovah in his holy Mountaine at *Jeruſalem*. *Euphrates* lies in their way from *Aſſyria*, and the Eaſterne Countries, and *Nylus* in their way out of *Ægypt*, *Ethiopia*, and all the South, which ſhall now be made a dry paſſage for them to their owne Country againe on both ſides, See *Zephania* 3. 10.

Thus we ſee what great wonders this Arme of the Lord ſhall doe when he ſtretches it out the ſecond time, when it ſhall awake and put on ſtrength, as in the daies of old: Art not thou that ſame Arme that hath cut *Rahab* (*i.e. Ægypt*, *Pſalm.* 89. 10.) and wounded the head of the Dragon? (*i.e. Pharaoh* King of *Ægypt*, *Ezek.* 29. 3.) art thou it (*i.e.* that ſame Arme) that dryed up the Sea, and made the great deepe a way for the ranſomed to paſſe over? (as *Exod.* 14. 21.) then the redeemed of the Lord ſhall come to *Zion*, with ſongs and everlaſting Joy upon their heads, and ſorrow and mourning ſhall flee away, *Iſa.* 51. 9, 10, 11. So *Iſa.* 44. 27, where the Prophet alſo ſpeakes clearely of the Jewes converſion. When the Lord ſhall ſay unto the North, Give, and to the South, Keepe not backe, bring my Sonnes from farre, and my Daughters from the ends of the earth, *Iſa.* 43. 4. it ſhall no more be ſaid, The Lord liveth who brought his people out of *Ægypt*, but the Lord liveth, who brought his people out of the Land,

Land of the North, and out of all the Countries where he ſcattered them, *Jer.* 16.14,15.

Thus by theſe other Scriptures we have the right ſenſe and meaning of this notable place, *Iſa.* 11.11. of the great wonders the Lord Jeſus will worke for his ancient peoples reſtauration. And then in the next Chapter, *Iſa.* 12. we finde the triumphant ſong of the Church for this great deliverance, and joy in the high workes of Chriſt. Then ſhall the new created people, (verſe 19. of our Pſalme) praiſe *Jah.* The trophees of triumphs over the great enemies, and ſongs of victory over the Beaſt and his Image, and joyes and praiſes in the Churches, after theſe great deliverances, and glorious advancement of Chriſts Kingdome in the building of *Zion*, it ſeemes are reſerved to the time of the Jewes full converſion, *Apoc.* 14.1. to 6. & 15.3.

Obſerve by the way, the Churches fervent prayers in bitter troubles end in high praiſes. Then no note ſo ſweet as *Jah* my Song, My Strength and Song, and my Salvation. Sing unto Jehovah, for he hath done excellent things, knowne in all the earth; Cry out and ſhout O Inhabitant of *Zion*, for great is the holy One of *Iſrael* in the midſt of thee, *Iſa.* 12.6. *Exod.* 15.2. *Pſa.* 118.14.

It is probable that in thoſe dayes the Jewes ſhall amongſt many other things, be reſtored to the uſe of the Tabrets, and Harps, with Tymbrels and Daunces, to ſolemnize the great deliverance (*Iſa.* 30.29.32. *Jer.* 31.13. and *Pſal.* 68.25.27. applyed to Chriſt (verſe 18. *Epheſ.* 4.8.) and pertaines to his Kingdome, as verſe 12,13,14. 31. of *Pſal.* 68.) as in the dayes of old, and times of great deliverances, feaſts and ſolemnities, as 1 *Sam.* 10.5. *Exod.* 15.20. *Pſal.* 81.2. *Judg.* 11.34. 1 *Chron.* 13.8. 2 *Sam.* 6.5. 1 *Sam.* 18.6. *Jeruſalem* ſhall be againe adorned with her Tabrets, and goe forth in the dances of them that make merry, *Jerem.* 31.4.

There ſhall be voyces of Joy and melody with thankſgiving in all the Churches, when the Lord ſhall comfort *Zion*, *Iſa.* 51.3. They ſhall come to *Zion* with ſinging, with everlaſting joy and gladneſſe, *Iſa.* 51.11. and chap. 35.10. all the Churches ſounding and re-ſounding the high praiſes of God in his great victories.

And in thoſe dayes theſe victorious triumphant ſongs of the Church, ſhall be compoſed with moſt exquiſite art and skill,

and ſung with raviſhing delight, and melody. As farre beyond all former ſongs of *Moſes*, *Deborah* or any times of the Church as theſe high workes of Chriſt ſhall exceed all the former: and ſo the greateſt workes ſhall have the higheſt praiſes.

Meane while the courteous Reader may pleaſe to peruſe theſe few lines of praiſes compoſed for our recreation, in theſe ſad times of troubles, and in thankfulneſſe of minde and Spirit to our Jehovah in the darke ſight afarre off, he hath pleaſed to impart concerning thoſe his high and excellent workes approaching apace in the world. And from theſe ſmall beginnings in our times we ſhall ſee his light ſhine forth more and more unto the perfect day of *Zions* full deliverance, and height of glory.

O Jah my ſtrength, and eke my ſong,
How glorious thy Saints among!
Thou haſt triumphed glorioufly,
And glorious art in victory.
In victory,
O Jah on high.

As Sunne ariſing full of light
Thy face did ſhine ſo bright, O bright!
Diſperſing clouds of darkeſome night,
Unto thy Saints a joyfull ſight.
O ſhining light,
O joyfull ſight!

Mountaines as wax did melt away,
When thou thy banner didſt diſplay,
Clad both glorioufly and gay,
And ſhining in thy bright array,
Thy bright array,
Thy bright array.

Thy noſtrils breath'd conſuming fire,
Like burning coales in thy hot ire,
Thy ſparkling eyes inflam'd with rage,
Did wound like darts thy foes courage,
In flowre of age,
As well as Sage.

As waters roaring in each ground,
Thy voyce did ſound and eke re-ſound,
Which made the Wilderneſſe to quake,
And all the lofty hils to ſhake:
And tumbling all,
On heapes did fall.

Thy jumping Chariots, Horſes neighing,
Thundering, flaming, Canons playing,
With duſt and ſmoake, and arrowes flying,
Laid lofty lookes on heapes a dying,
Ith' duſt of ground,
To ſleepe full ſound.

Jehovah is a man of warre,
His troopes and companies from farre,
With ſhining ſhields, and gliſtering ſpeares,
That ſtout and ſtrong in field appeares,
Fought valiantly,
O Jah on high.

Thine Arme was ſtrong, thy Sword was long,
Strucke through great Kings amidſt the throng,
Their ſturdy Steeds, Barr'd Horſe and ſtrong,
Lay tumbling their owne blood among.
O Jah my Song,
Thine Arme was ſtrong.

Great Kings did flye, O they did flye,
Their holds and forts built cunningly,
Huge Magazins of Artillery,
And all at thy ſtrong battery,
Fell ſuddenly,
With ſhout and cry.

Crownes, Scepters, Jewels, Earings,
Gold, rich Robes and coſtly things,
Thou gaveſt thy Souldiers to the ſpoyle,
And women weake, with little toyle,
Were laughing ſome
Well laden home.

And thus at last thou hast brought downe
The Crozier Staffe, the Triple Crowne,
Which rul'd the nations in great fume,
And did almost the world consume.
Halleln-jah
Hallelu-jah.

Gog *and* Magog *from farre Country,*
Who like a flood, and Sand of Sea,
Encampt about thine owne City,
Thou hast consum'd from heaven on high,
Eternally,
O Jah on high.

Young Maids arise, arise and sing,
With Tymbrels, Dances, to our King.
Sing out your skilfull notes, O high,
With most exact, sweet melody.
To Jah on high
Make melody.

Praise Jah ye Saints who love and see
His noble, famous acts so high,
His valiant acts sing out aloud,
Give praise, O greatnesse, to our God,
For great is he
In midst of thee.

O King of Saints, O King of Kings,
Of Earth and all thy conquerings,
Tune up our strings to highest straine,
Which mortall creatures here attaine.
Halleln-jah,
Hallelu-jah.

From North to South, from East to West,
All ye that now in Zion *rest,*
Jew, Gentile, Greeke, Barbarian,
From America and Java to Japan,
All praises sing
To Zions *King.*

My

My King, my King, O Zion ſing,
Oh boon accord, make Heavens to ring,
With ſongs delectable and ſweet,
Before his Throne at's royall feet.
My King, my King,
To thee we ſing.

From the beginning to this day
Were ever ſeene ſuch workes, I ſay;
A flouriſhing Church, like Spring in M
Now ſhall Jehovah reigne for aye,
Reigne for aye,
Reigne for aye.

Now Jah ſhall reigne for ever and aye, Cant. 8. 14.
Ariſe beloved and come away,
As pleaſant Roe on bankes ſo ſtay,
That we may reigne with thee for aye.
Come away,
Come away.

That we may reigne with thee for aye,
Come away, come away.
That we may reigne with thee for aye,
For ever and aye, for ever and aye.
Hallelu-jah,
Hallelu-jah.

Amen.

Let none thinke that what ever is, or can be ſaid of the glory of the Church, here or elſewhere, to be any way derogatory to the glory of the Saints in the heaven of heavens, in the bleſſed viſion of God, which are ſuch things as neither eye hath ſeene, eare heard, or ever entred into the heart of man to underſtand, 1 *Cor.* 2. 9. but the things concerning the glory of the Church on earth, are to be ſeene in the Scriptures, in his workes and wonders, and underſtood of reaſon inlightned by the anointing of the Spirit, which teacheth all things, 1 *Joh.* 2. 27. even the deepe things of God, 1 *Cor.* 2. 10.

The time of Chriſts Kingdome, being a middle condition of the Saints, betweene the formee troubleſome times, and the perfection

fection of all happineſſes in the Fathers Kingdome. Even as paradiſe farre exceeds the earthly eſtate now, and as farre againe comes ſhort of Heaven, of heavens glory.

And ſo we need not be afraid to affirme, then when the Kingdomes ſhall be gathered together to ſerve the Lord, as verſe 23. of this 102 *Pſalme*, compared with *Apoc.* 11. 15. there ſhall be ſuch a gliſtering glory of the Church and Kingdome of Chriſt, both inward and outward, in the new heavens and new earth, *Apoc.* 21. 1, 2. So heaven-like, ſo glory-like, as the very gate of heaven, *Gen.* 28. 17. that the Church having taſted of the Summer fruits, and drunke ſweete draughts of the new Wine of the Paradiſe of God, *Cant.* 8. 2. *Joel* 3. 18. *Amo.* 9. 13. ſhall cry out for a larger, new, and ſtronger veſſell, of a glorified body, that ſhe may drinke and be fully ſatiate, longing to be at home. For all the glory can be expected on earth, is but as the taſte of the Summer fruites, as ſome ſweet draughts of this new Wine prepared for the Marriage of the Lambe, in compariſon of the ripe Harveſt, and full Vintage: And ſo we come in the next place to ſpeake,

Of the Glory of Chriſt in his Church and Kingdome.

THus of the Lord Jeſus his glorious actions and victories from his appearing in his glory, and the glorious event thereof, his high praiſes in *Zion* and *Jeruſalem*, as verſe 22. of our Pſalme, ſo in the next place, we are led by a Divine Manuduction to looke into the glorious ſtate of his Kingdome, ſo farre as our weake ſight ſhall be able to diſcover, and being the laſt of this great Potentates workes will ſure be the beſt, he will make his new built *Zion*, his Kingdome very glorious before he deliver it up to the Father at the end of the world. What time it may take to make up this beautifull ſtructure, we have here no ground from our Text to diſcuſſe, but ſure will take up a long time. And ſince it is a proper worke, and ſure effect of his appearing in his glory, verſe 17. of our Pſalme, we may conclude with ſafety and certainety, that it being the worke of ſuch a cunning Workeman, the Prince of all Arts, it will be ſure a Maſterpiece, a glorious ſtructure. And ſo we ſhall ſee him appeare in his glory, and be,

Glorious

Glorious in his Church and Kingdome, { 1. In *Generall.* 2. In *Particular.*

Glory in his Church.

1. *In Generall.*

FOr it is his reſt, and his reſt ſhall be glorious, *Iſa.* 11. 10. his houſe he delights to dwell in, *Pſal.* 132. 14. It is the City of the great King, *Iſa.* 60. 14. the throne of the Lord, *Jer.* 3. 17. the Court of the great King, *Pſal.* 48. 2. the Throne of his glory, *Jer.* 14. 21. which he will glorifie, *Iſa.* 60. 7. and he will make it the praiſe of all the world, *Iſa.* 62. 2. It is the Tabernacle of God with men, *Apoc.* 21. 3. 1 In generall.

Ezek. 37. 27. walking in the midſt of them, *Apoc.* 2. 1. *Luk.* 22. 27. 1 *Cor.* 6. 16. and therefore to be made glorious, For great is he in the midſt of thee, *Iſa.* 12. 6.

Glorious things are ſpoken of thee O City of God, *Pſal.* 87. 2. the very gates whereof he loves above all the habitations of *Jacob*, ver. 7. It is the *Zion* of the Lord, the Houſe of his glory, *Iſa.* 60. 7. 14. The mountaine of his holineſſe, Mount *Zion*, beautifull for ſituation, on the ſides of the North, *Pſal.* 48. 12. A type of the new *Jeruſalem*, *Apoc.* 21. 10. that high mountaine, *Ezek.* 43. 12. that ſhall be in the latter dayes ſet in the top of the mountaines, and exalted above the hils, *Iſa.* 2. 1, 2. *Micah* 4. 1. that is, above all, higher and lower authority, above all former glory, conſpicuous to all the world, *Ezek.* 17. 22, 23. *Dan.* 2. 35. for it is the joy of the whole earth, the City of the great King. Beautifull for ſituation, on the ſides of the North, a type of the new *Jeruſalem*, whoſe firſt three gates open towards the East, and next three to the North, to invite and welcome in the Jewes (ſaith *Brightman*) out of the East and Northerne Regions, *Apoc.* 21. 13. *Ezek.* 48. 1. 4. 13. 30. The *Jeruſalem* which is above, *Gal.* 4. That is, not onely above the legall *Jeruſalem* and worſhip, of more exceeding beauty, but as farre above all former glory, as heaven is above earth, in tranſcendent brightneſſe and glory, and called the Mother of us all, that is, of all the Saints, borne in *Zion*, *Pſal.* 87. 5. And leſt ſhe ſhould want any thing to adde to her glory, above all former times of the Church, he gives her even a tincture of eternity, I will make thee an eternall excellency, a Joy of many generations, *Iſa.* 60. 15.

The Eaſtern & Northern Jews it ſeemes ſhall be firſt converted, who have heard leaſt of Chriſt, which ſhowes their converſion muſt be by ſome wonderfull meanes.

A tincture of Eternity, that is of ſuch an excellency, as ſhal laſt to eternity, and never againe fade or decay.

For Braſſe I will bring Gold, and for Iron I will bring Silver, for Wood, Braſſe, and for Stones, Iron, and I will make thine Officers Peace, and thine exactors Righteouſneſſe. The Sunne ſhall be no more thy light, nor the Moone thy brightneſſe, for the Lord ſhall be thine everlaſting light, and thy God thy glory, verſe 17.19. ſtill a type of the new *Jeruſalem*, *Apoc.*21. with ſtreetes of Gold, the meaneſt part of it glorious, the paths men walke in; and I ſaw (ſaith *John*) no Temple there, for the Lambe is the light thereof. Every thing here is changed to a greater height of glory, Gold for Braſſe,&c. Streetes of Gold, a golden converſation muſt needs be there, where the Lambe is the light, and walkes in the midſt of them, the glory of the Lord ſhall fill the Houſe, and make it the houſe of his glory, *Ezek.* 44.4. *Iſa.* 60.7.

And that ſhe may want nothing to make her delightfull, he will make her Wilderneſſe like *Eden*, and her Deſert as the Garden of the Lord, *Iſa.* 51. 3. *Ezek.* 36. 35. compared with *Apoc.* 2. ver. 7. and 22. 14. where Paradiſe is clearely meant of Chriſts Kingdome, in this world, and not of the Fathers Kingdome in Heaven.

Therefore rejoyce and joy with *Jeruſa'em* all ye that love her, that ye may ſucke and be ſatisfied with the breaſts of her conſolations, that ye may milk out and be delighted in the abundance of her glory. For thus ſaith the Lord, Behold, I will extend peace to her like a River, and the glory of the Gentiles like a flowing ſtreame: then ſhall ye ſuck, and be borne upon her ſides, and be dandled upon her knees, *Iſa.* 66. 10,11,12.

When the Lord Jeſus comes in his Kingdome, and building of his *Zion*, he comes with his breaſt and boſome open, and his armes full of all ſpirituall and temporall bleſſings, for ſo it hath pleaſed the Father, that in him ſhould all fulneſſe dwell, *Coloſ.* 1.19.

His Kingdome is the greateſt kingdome that ever was in the world, higher then the Kings of the earth, *Pſal.* 89 27. It is a portion with the great, *Iſa.* 53. 12. which the Father hath given, *Pſal.* 2.8. with great Monarchs of the world, yea greater then any of the foure Monarchies, for it ſhall extend to the ends of the Earth, as more anon.

And good reaſon for it, he hath purchaſed it at a deare rate, with his owne blood, who was the Sonne of God, yea, yet dea-

reſt

teſt of all, no Monarch in the world ever obtained his monarchy at ſo deare a rate, he loſt not onely a temporary life for it, but he ſuffered his fathers wrath for it, made him ſweat drops of blood in the garden, praying that the cup might paſſe from him, *Luk.* 22.42. and, I have (ſaith he) a baptiſme to be baptiſed with, and how am I pained till it be ended? *Luk.* 12.50. this ſure was his death he meant of, whereinto all the Saints were afterward to be baptiſed, *Rom.* 6.3,4. hee bare our iniquities, and the chaſtiſement of our peace was upon him, *Iſa.* 53.5. O the pangs and horrid paines he endured on the Croſſe for his Church, his kingdome, that he might purchaſe (out of the loſt, ſinfull maſſe of mankind) a peculiar people to himſelfe, zealous of good workes, *Tit.* 2.14. and as he purchaſed his kingdome dearely, he will make it beautifull and lovely, and full of glory, he hath paid well for every graſſe pile in it, therefore he will make it a glorious inheritance, ſo rich and profitable, ſo pleaſant, ſo honourable, as he that can get the meaneſt coate houſe there, ſhall live like a King for ever; the meaneſt office, a doore keeper there above the dignitie of *Alexander*, or greateſt Monarch that were able to conquer (or with King *Creſus* his wealth to purchaſe) the glory and magnificence of all the world, and therefore this being our countrey, our kingdome, our dignitie of us and our poſteritie, we will with favour of our great King (who ſets the gates open, *Apoc.* 21.25. and bids all his ſervants and ſubjects welcome, to come and ſee into his glory) and according to our weake capacitie, approach to behold and further looke into this new countrey, this new world prepared for this new created people of the Jewes, to which all the Gentiles glory ſhall be brought and ſwallowed up in it, in one ſheepefold under one ſhepheard, and under one King.

And thus of the glory of the Church and kingdome of Chriſt in generall. 2. Glory of his Church in particular.

Now followes the glory thereof in more particular.

The firſt whereof is, A glorious liberty. 1. Glorious libertie.

WHen the Lord Jeſus comes in his Church and kingdome appearing in his glory, he proclaimes libertie to the captives, *Iſa.* 61.1. to the priſoners of hope, *Zach.* 9.12. *Iſa.* 49.9. to all that were in fetters and chaines, and ſtinking dungeons, as

ſonnes of death, as the Church complaines, *Verſ.* 21. of this *Pſalme*, all ſonnes of death under Antichriſts tyranny, and the Iewes under ſentence of death for the rejecting of Chriſt ſo long, here is a generall gaole delivery of Iewes and Gentiles, their chaines ſhall be broken, their bands looſed, their faſts turned into feaſts with great joy and melody, *Zach.* 8. 19.

The gates of this new Church ſtand open continually, *Apoc.* 21. 25. to give libertie and entrance into Chriſts kingdome unto all the elect; and a generall pardon proclaymed to all that have ſtood out, and are now comming in into Chriſts kingdome, *Apoc.* 22. 17. to drinke of the water of life freely, Chriſts well of life ſtands now open to all thirſty drinkers; the pooreſt, languiſhing, weary ſoule, ſhall be moſt welcome, their want ſhall magnifie his fulneſſe, his great delight to eaſe and helpe, and refreſh all fainting ſpirits: for he is, *fons ſemper ebullient*, an ever and overflowing fountaine, never exhauſted or yet diminiſhed, if there were a thouſand worlds for drinkers, there is enough for all, none need to grudge anothers drinking, and enough remayning.

Sumit unus, ſumunt mille,
Quantum ipſi, tantum ille,
Nequa ſumptus conſumitur.

2. Glory, is a healing glory.

The ſecond is a healing glory, after liberty out of long captivitie.

WHen the Lord Jeſus, this Sunne of righteouſneſſe ariſes and appeares in his glory to build his *Zion*, to ſet up his kingdome, he comes with healing under his wings, *Mal.* 4. 2. of all his Churches diſtempers, ſo that the Saints ſhall grow as Calves of the ſtall or Calfe fatlings under the Cow, growing exceedingly and ſuddenly, having the dugge continually at pleaſure; ſure then they ſhall faint no more, *Mal.* 4. 2. his fruit is for meate, his leaves for medicine for the healing of the Nations, *Apoc.* 22. 2. and *cap.* 2. 7. hee will heale all the Churches backſlidings, *Ier.* 3. 22. all her infirmities, *Hoſ* 6. 1.

All the rebellions of a ſtiffe-necked people, *Hoſ.* 14. 4. hee will heale all her diſeaſes inward and outward, which the Church here complaines of in this *Pſalme*, all the ſcarres, wrinckles, and withered skin, through courſe diet and unwholſome food, of aſhes as bread, and teares for drinke, he will heale her conſumption ſhe complaines of, and ſhe ſhall ſing as in the dayes of her youth

youth, *Hoſ.*2.15. her fleſh ſhall grow as a childs fleſh, and no ſpot or wrinckle in it; ſhe that complained of her Jehovahs hiding of his face ſhall ſee his face with joy, *Iob* 33.25. ſhe ſhall revive as the Corne, flouriſh as the Vine, *Hoſ.*14.7. ſhe that looked blacke and ugly, as the Owle of the deſart, as the Heath of the wilderneſſe, ſhall flouriſh as the Roſe, *Iſa.* 35.1. as the Roſe of *Sharon*, and Lillies of the valleyes, *Cant.* 2.1. her withered cheekes ſhall be white and ruddy, faire and pleaſant as a Love for delights, *Cant.*7.6 her eyes that were growne ſwelled and dimme with continuall weeping and watching, as the Sparrow on the houſe top alone, ſhall be like Doves eyes, *Cant.*4.1. piercing bright and lovely to ſee her king in his glory.

She that drunke her full cups of teares, ſhall bee ſtayed with flaggons, *Cant.*2.5. of new wine of the Kings wine Cellar, *Cant.* 2.4. ſhall drinke of the waters of life that flow out of the Kings Palace, *Ezek.*47.1. her bones that ſhe complayned were burnt as an hearth, ſcorched with fiery tryalls, ſhall flouriſh as the herbe, *Iſa.*66.14. ſhall now be full of marrow and fatneſſe, when ſhe ſhall thinke on her beloved in her night-watches, *Pſal.* 63.5. her meditation which before was of her ſore troubles, deepe muſings, ſerious thoughts in the ſilent night of her weary night-watches in his long abſence, ſhall now be ſweet, O how ſweet the thoughts of him! *Pſal.*104.34. ſhe that was ſmitten at heart and withered as the hearbe ſtrucke with lightning, in the ſenſe of the indignation of her Jehovah, ſhall have coole refreſhing waters flowing from under the threſhold of the Sanctuary, *Ezek.*47.1. and the dew of her youth, *Pſal.*110.4. to revive her, and make her freſh and greene, fat and flouriſhing, *Pſal.*92.14. as the Laurell tree, which *Pliny* ſaith is not ſtrucke with lightning or blaſted; ſhe ſhall have oyle of gladneſſe for the ſpirit of heavineſſe, *Iſa.*61.3. ſhee that was driven into the Wilderneſſe and forſaken of friends, ſhall bee brought into the Princes Chambers, *Cant.*1.4. ſhe that poured forth her ſore complaints as a veſſell burſting for vent, ſhall now poure out her ſpirit in high prayſes, moſt ſweetly, melodiouſly, now no note ſo ſweet as *Jah my Song. O Jah my Song.* She that was clad in ſackcloth, ſhall now be deckt with garments wrought with needle, *Pſal.* 45.14. *Iſa.*61.10. She who was a ſtranger to her acquaintance ſhall now have honourable attendants and be brought home, &c. brought home to the Kings preſence in his Ivory palaces, *Pſal.* 45.8. for

her ſhame ſhe ſhall have double recompence, everlaſting joy ſhall be unto her, *Iſa.*61.7. for her Jehovah comes to take away all iniquity from *Jacob*, *Rom.*11.26 makes all ſound and whole, no cure or medicine like to this of this skilfull Chirurgion, and wiſe Phyſitian: I will reſtore health to thee and heale thy wounds; *Jer.*30.17. *Pſal.*103.3.

The third glory is of brightneſſe and beauty.

3. Glory, In brightneſſe and beautie.

AS after liberty of Captives, followes healing of all diſeaſes, ſo after healing a perfect cure, followes brightneſſe and beautie, to make the Church comely and lovely in Chriſts eyes, all this he workes by his appearing in his glory.

And when the Lord Jeſus thus ariſes in his glory, then ſhall ſhe alſo ariſe and ſhine, *Iſa.*60.1. then he cries to her, Ariſe O *Zion*, put on garments of beauty, *Iſa.* 52.1. this ſhining ſignifies inward and outward ſplendour, in a flouriſhing condition in the world, and therefore ſaith the Lord to her from his ariſing, Ariſe and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee; the nations ſhall come to thy light and Kings to the brightneſſe of thy riſing, they ſhall bring gold and incenſe, and ſhew forth the prayſes of the Lord, *Iſa.*60.1.3.6. compared with *Apoc.*21.24. The light of the Moone ſhall be as the light of the Sunne, and the light of the Sunne ſeven fold as the light of ſeven dayes, *Iſa.*30.26. All ſhall be taught of God that are within this holy Citie of God, *Iſa.*54.13. the earth ſhall be filled with the knowledge of the Lord, as the waters cover the Sea, *Iſa.*11.9. *Hab.*2.14. A brightneſſe of glory of Chriſt ſhall caſt rayes of luſtre all over the knowne inhabited world. Here ſhall bee no cloudy braind humaniſts, who in theſe dayes of ours, darken Gods Counſells with humane knowledge, *Iob* 38.2. and frame all things in the Church and worſhip of God, according to an Idea of their owne braines, yea Idolize their owne inventions: for the whole earth ſhall ſhine with his glory, *Ezek.*43.2,3. And as great brightneſſe of knowledge, ſo there ſhall be great glory in holineſſe, beauties of holineſſe, *Pſal.* 110.4. upon all the veſſells in *Jeruſalem*, *Zach.* 14.20. that is, upon all the pure ordinances, yea great holineſſe of converſation too, in mens ordinary callings, Holineſſe writ upon the horſe bridles, No uncleane thing ſhall enter into the new *Jeruſalem*, *Apoc.* 21.27. *Iſa.*57.1. the falſe Prophet and uncleane ſpirit ſhall depart out of the

the land, and the Canaanite ſhall be no more in the houſe of the Lord, *Zach.* 13. 2. and 14. and the falſe prophets ſhall no more weare a rough garment to deceive, *Zach.* 13. 4. no Canonicall coates there. The Church ſhall bee very glorious within (in glorious inward graces) ſo alſo outwardly in glorious ornaments of all pure ordinances, officers and offices; her cloathing is of broydered gold, gliſtering in the eyes of all the world, to their amazement and wondering, ſhe ſhall bee brought to the King in rayment of needleworke, with her virgins and companions, *Pſal.* 45. 13, 14. ſhe ſhall be deckt with ſhining ornaments, golden ordinances, golden worſhip, and a golden and bright ſhining diſcipline, anſwerable to her bright light of doctrine, ſhe ſhall be ſo compleatly accompliſhed with all inward and outward beautie, as the King her Bridegroome ſhall exceedingly delight in her beautie, *Pſal.* 45. 11. beautifull as *Tirzah* (a pleaſant place where Princes dwelt, 1 *King.* 14. 17. and *cap.* 15. 27. 33. and 16. 6. 23.) Comely as *Jeruſalem*, *Cant.* 6. 4. (the chiefe Citie where the Tribes all reſort, which made it beautifull, *Pſal.* 122. 3. as the Hall or Court of *Solomon*, *Cant.* 1. 5. for glory, peace and ſafetie; in ſumme, ſhe ſhall now be faire and delightfull, and no ſpot in her, *Cant.* 4. 7. and 2. 14. bright as the morning, faire as the Moone, cleare as the Sunne, terrible as an army with banners, *Cant.* 6. 10. Such a brightneſſe of this new Church, as like the morning moone pleaſant in its firſt beginning, proceeding ſtill to more glorious brightneſſe and terrour to the enemies, in her grouth and riper age like the Sunne in brightneſſe, a pleaſant ſight ſaith *Brightman* in *Cant.* 6. 10. Come Lord Jeſus (ſaith hee) and bring in the gathering of our diſperſed brethren the Jewes, that all fleſh may know thee to be the Lord.

Yea the Lord Jeſus diſcovers in the Scriptures ſuch brightneſſe of glory wherewith he will decke and adorne this new Church of the Jewes, in ſuch variety of ſimilitudes as may any way bee ſet forth to humane capacitie, I will lay thy ſtones with beautifull colours (of gliſtering ſtones of divers colours, and all manner of pretious ſtones, 1 *Chron.* 29. 2.) and thy foundations with Saphirs, and I will make thy windowes of Agates, thy gates of Carbuncles, and thy borders of pleaſant ſtones, *Iſa.* 54. 11. all which ſets out the glory of this building of Zion from the Lord Jeſus his appearing in his glory; he will make it a glorious ſtructure, as is ſet forth *Revel.* 21. 1, 2. in the glory of the new *Ieruſalem*,

lem, deſcending from God out of heaven, having the glory of God and her brightneſſe as a ſtone moſt pretious, as the Jaſper ſtone, ſhining as Cryſtall, and the whole building of Jaſper, ſhining as Cryſtall, like the heavens brightneſſe without clouds very tranſparent, and of a refreſhing delight and brightneſſe as of a pretious ſtone that ſtrives with the Sunne for brightneſſe and is not diminiſhed but increaſed by the Sunne beames, ſhewes the brightneſſe of the Church in worſhip and ordinances, cleare of all clouds of falſe doctrines, and not duskiſh or muddy with mens inventions. And the wall of this Citie the new *Ieruſalem* is built of Jaſper, *Apoc.* 21.18. bright and cleare, and alſo firme and impregnable, as a wall of Adamant glittering with the Diamond, ſignifies the puritie of diſcipline and ſafety of the Saints under Chriſts government. And the Citie it ſelfe and the ſtreets thereof is of pure gold, like to cleare glaſſe, that is, the matter of this new Church is made of and built of, is pure and holy, Saints by calling, 1 *Cor.* 1.2. lively ſtones for making up of this building, 1 *Pet.* 2.5. tryed metall in the furnace of long and hot fiery trialls, ſuch as no fire could conſume or floods of waters make duskie with mud and filth of Idolatry and ſuperſtition, of mens inventions, no way looſing their luſtre and brightneſſe, as gold which waſtes not nor ruſts not, admits of no corruption or change in the worſt times, ſuch ſpirituall materialls for the building of *Zion* as ſhall be beautifull in Chriſts eyes, and in a ſort be perpetuall in luſtre and excellencie untill ſhe be tranſlated to glory in eternitie. This golden luſtre is alſo ſaid to be as cleare as glaſſe, through ſhining with brightneſſe, that all men may clearely ſee the graces and favour of God, and even God himſelfe ſhining in the Saints, and ſo are the very ſtreets of this holy Citie where the Saints converſe of the ſame golden brightneſſe of life and converſation in all their dealings, without ſuch fraud & circumventions as now the world is full of. And the foundations of the wall of this Citie were twelve foundations, and in them the names of the Lambes twelve Apoſtles, that is, the doctrine of the twelve Apoſtles; it is the wall, not the Citie that hath this foundation of her ſtabilitie, Chriſt himſelfe is foundation of the Citie, 1 *Cor.* 3.11. this doctrine of the twelve Apoſtles is alſo meant of the doctrine of the faithfull paſtors, and teachers, as the off-ſpring of the Apoſtles ſucceeding them in their holy functions in ſplendour and brightneſſe of light and graces and

gifts

gifts of Christ, wherewith the Church officers shall shine above others; and this is the same meaning of that * mentioned before.

* Isa. 54 11, 12.

The twelve severall foundations of twelve severall stones bright and pretious, sets forth the variety of gifts and graces there of all sorts needfull for the Church, as knowledge and candid clearnesse of judgement, fiery brightnesse of zeale, accompanying light and knowledge, others setting forth the delight in mens mindes in the knowledge of divine things, the sweet humanitie of mens dispositions, ingenuously embracing and walking in the light, great Majestie mixed with gentlenesse and meeknesse, to keepe all within compasse, and make up the Churches Communion in happines in the injoying of the Lord Jesus in his worship and ordinances.

Of the gates of pearle and further glory of this new Church, see learned *Brightman* upon *Apoc.* 21. and the gates of this holy Citie standing open night and day, continually to receive in all that belong to the election of grace both of Jewes, Gentiles and heathen, with their glory and riches to serve the Church for propagation and spreading of Christs Kingdome, according to *Isa.* 60. 11. 16. so as the Church shall not want any flourishing of temporall blessings, as well as spirituall, to compleat Christs kingdome and make it glorious.

This is the Bride, the Lambes wife, the new *Jerusalem* of the Jewes comming downe from God, full of heaven-like glistering glory, *Apoc.* 21. 2. prepared for the Bridegroome the chiefe of ten thousands, and therefore she must be glorious! this new bride, new *Jerusalem* cannot bee meant of heavens state of the Church which shall be triumphant for ever, for that shall not descend, but the Church shall ascend to it at the last end of the world, as appeares, *Iob.* 14. 3. and *cap.* 17. 24. and 1 *Thess.* 4. 17. and therefore it must be meant of the glorious state of the Church on earth, prepared and trimmed as a Bride to meete her husband in brightnesse of glory, as *Isa.* 62. 1. 2. when the Lord Jesus shall decke and adorne her with all her ornaments of pure and pretious ordinances in great glory and brightnesse as was never yet seene in the world, in such brightnesse and beautie as may make the King delight in her. And then followes the marriage of the Lambe, but before the marriage he also provides a new name for his glorious bride, *Isa.* 62. 2. thou shalt be called by a new name which the mouth of the Lord hath spoken; Thou shalt be a

The marriage of the Lambe.

A new name for the new Bride

Crowne of glory and a Diadem of beauty in the hand of thy God. The Church the new bride is ſet forth here by the moſt excellent and delightfull things in the world, as a Princes Diadem beſet with Diamonds and ſparkling ſtones, which kings hold in their hands, protect with all their power, and hold out to the admiration of others to ſatisfie their eyes with delight in looking upon it, but this glory is ſuch as can never be enough beheld and delighted in.

But above all the reſt this new name the Bridegroome prepares for this new bride, this new Church of the Jewes, is a thing remarkeable.

It ſeemes he will let her want nothing to make her ſtately as becomes the Bride, the Spouſe of ſuch a husband, ſo great a potentate, and that is a new name out of his owne mouth; a new name which the mouth of her Jehovah ſhall name, ſhe ſhall now forget the ſhame of her youth, and reproach of her widowhood, *Iſa.*54.4. ſhe ſhall be no more called forſaken, (as *Hoſ.*1.10.) nor ſhall thy land bee any more called deſolate, but thou ſhalt be called *Hephzi-bah*, (my delight) or love for delights, *Cant.*7.6. & thy land *Beulah* (or marryed) for the Lord delighteth in thee, and thy land ſhall be married, for as the Bridegroome rejoyceth over the Bride, ſo ſhal thy God rejoyce over thee, *Iſa.*62.2.to6

And as he gives her a new name, ſo he puts a new name of himſelfe her Bridegroome, into her mouth at this new marriage, he will tip her tongue to a higher ſtraine then before, teaches her a new kinde of language different from that ſhe uſed in her former wandrings after many lovers, many Idolaters and Idolatries in time of her divorcement; ſhe muſt now forget her fathers houſe, the Moſaicall ſhadowes, and all the faſhions of it, *Pſal.*45.10. and the names of her Idolls ſhall be no more in remembrance, *Zach.*13.2.3.5. and 14.21. And it ſhall be in that day ſaith Jehovah, that thou ſhalt call me *Iſhai*, that is, my husband, and ſhalt call me no more *Baali*, that is, my Lord, *Hoſ.*2.16. or my maſter, a name appropriated to her Idolls, now there ſhall be nothing but tokens and titles of love and tearmes of marriage in an everlaſting covenant ſhall never be forgotten or yet diſſolved or broken againe, *Cant.*8.6.7. Now the Lord Jeſus lookes upon his new Church, his new Bride moſt amiably and ſweetly delighted; Now my delight ſaith he, now my husband for ever ſaith ſhe, for as the Bridegroome rejoyceth over the Bride, ſo

ſhall

ſhall thy God rejoyce over thee, *Iſa.*62. 5. And I will marry thee unto me for ever, in righteouſneſſe, in judgement, in loving kindneſſe and in mercy, and I will have mercy on her who had not obtained mercy, *Hoſ.*2.19.25.

Now ſhall the marriage of the Lambe be, *Apoc.*19.6,7. And I heard, ſaith *John*, like the voyce of a great multitude, and as the voyce of many waters, and as the voyce of mighty thundrings, ſaying Hallelu-jah, for the Lord that God our Almighty one hath begun to reigne, or begun his kingdome, as *Beza* reades it; Let us be glad and rejoyce, & give glory to him, for the marriage of the Lambe is come, and his wife hath made her ſelfe ready, *i.e.* by putting on her ornaments, her wedding garments, the Bridegroome hath not onely given her freely of his free grace and love, but alſo given her the power to lay hold on, and to array and decke her ſelfe in fine linnen, white and pure, which is the righteouſneſſe of the Saints, *Apoc.*19.8. theſe are the beautifull garments Chriſt calls upon her to put on, to make her lovely in his eyes, *Iſa.*52. 1. called alſo garments of ſalvation, *Iſa.* 61.10. delightfull for her to behold and rejoyce in, and to make her ſtately with ornaments and jewells, beſeeming the ſtate and magnificence of the Bride of ſo great a King, who hath wonderfully wrought out her deliverance out of the duſt of a low condition; now is the marriage of the Lambe come, firſt of the Jewes, then of other nations, as *Ægypt*, *Aſſur*, *Tyre*, *Ethiopia*, *Cilicia* and the remote regions of the world, whom *Brightman* on *Cant.* 8.5.8. calleth the ſecond ſiſter or Spouſe of a new gathering into the Church of the Jewes. This marriage is full of divine Emphaſis, ſetting forth the marriage of the heathen Nations after the marriage of the antient Spouſe of the Jewes, and ſo of all nations, tongues and languages that belong to the election of grace, and be written in the Lambes booke of life, as *Pſal.* 87.4. and 45.9.12. theſe ſeverall voyces ſet out the joy and acclamation that ſhall be in and among all ſorts of people higher and lower in the Churches of the Gentiles at the firſt beginning of Chriſts kingdome; great joy ſhall be in the Gentile Churches at the comming in of our elder brethren the Jewes, the naturall branches of our ſweet vine we live in and feed upon, our fat and full and fruitfull Olive, when they come in to walke with us in the light of the Lord, and flocke together to his holy Mountaine, as Doves to the windowes, *Iſa.*60.8. the firſt marriage of the

Gentiles was honourable, and a joyfull feaſt, *Matth.*22.2. but yet many were called to it, and but few choſen, Verſ.14. but this marriage is more highly honoured; for all that are called to this marriage ſupper of the Lambe are bleſſed, *Apoc* 19.9. and he ſaid theſe words of God are true, let men take heed of calling them fantaſies or fables, though ſtrange in mens eyes, not ſo in his, *Zach.*8.6.

This new Church of the Jewes is the Bride, the Lambes wife whom *John* was taken up into a high mountaine to view, to wit that great City the new *Jeruſalem* comming downe from God out of heaven, *Apoc.*21.9. as a Bride prepared and adorned for her husband, Verſ.2. which *John* is called to behold againe a ſecond time after the firſt ſight of her, as never enough to be delighted in, to behold the walls of Jaſper, the foundations of pretious ſtones, of ſeverall vertues and glorious luſtre, the building and Citie it ſelfe of fine tried Gold, the walkes and ſtreets of Gold, and all the forme and faſhions of this Citie, this houſe of the Kings Palace, and all the brave order and government of this never enough admired beautifull ſtructure, as the curious workmanſhip of the Prince of all arts, who now will make it his delight, his reſt, and his reſt ſhall be glorious, *Iſa.*11.10.

Such a like ſight of the glory of this ſtately Bride this new Church of the new *Jeruſalem* of the Jewes, wee are called upon to behold in that Propheticall Pſalme of Chriſts kingdome, *Pſalme* 48. throughout, as wee obſerved before, to bee a type of this new Church of the Jewes. So ſtately a building as when Kings were aſſembled, they wondered and were troubled and haſted away, feare tooke hold on them and paine as of a woman in travaile; and why? Becauſe God is knowne in her Palaces for a refuge, they might well aſſemble together, with no want of will to aſſault it, but they haſt away and dare not attempt it, but goe away wondering at her glory as men aſtoniſhed. The Pſalme is full of delighfull meditations of the glory of the new Church, this ſtately Bride the Lambes wife; the holy Spirit calls unto us to walke about *Zion*, tell her towers and obſerve her bulwarkes, that we may tell it to the generation following.

Ezek 40.2. and 43.10. Thus alſo was *Ezekiell* taken up in a viſion into a high mountaine to view all the faſhions, frame and dimenſions of the houſe of the Lord, that ſhall be in the later dayes in this new *Jeruſalem*;

all

all the springs of the Saints joyes, and high delights are in her, the mountaine of the Lords holineſſe, *Pſal.* 87. *ult.* All my Springs are in thee, words of wonderfull Emphaſis, wherewith the Pſalmiſt ſhuts up that Pſalme with a ſweete Epiphonema of a high ſtraine of joy in the beholding of this new Churches glory, as if he wanted words to expreſſe it fully. They muſt be the Saints, and alſo ſuch of the Saints as are often in the mount with Chriſt, *Moſes*-like importuning him to ſhew him his glory, to whom the Lord Jeſus will give a ſight of his laſt marriage glory with his old beloved Spouſe; they muſt be lively ſtones, fitting to be members and Citizens of this holy City, poliſhing daily, and waxing brighter and brighter in light and life of Chriſt, they ſhall ſee this goodly Land afarre off, *Iſa.* 33. 17. There ſhall be many *Johns* (ſaith bright *Brightman*) who in the latter dayes, ſhall leave all their owne poſſeſſions, & habitations, to take a full & delightful view of this holy City, not in a ſuperſtitious manner, as pilgrims uſe to goe to the ruinous materiall *Jeruſalem*, now under the guilt of the blood of Chriſt, and ſo a ſad ſpectacle to behold, untill it be renewed and made new.

Thus have we had a little view of this ſtately Bride, the Lambs wife, decked and adorned for the marriage of the Lambe, thoſe who deſire and delight in a more full view of her beauty and glory, read Maſter *Brightman* upon *Apoc.* 21.

In the next place this marriage of the Lambe, wants not its ſolemnities, ſutable to this our royall *Solomons* eſpouſals, there ſhall be raviſhing Muſicke, and the Marriage ſong with great delight and melody.

Firſt, the ſweet muſicke is great delight in the Bridegroomes voyce, *John* 3. 29. wherewith the Bride and her traine and attendants ſhall be exceedingly joyed and raviſhed, *Cant.* 2. 12. and *Cant.* 8. 13. The companions (or Virgins the Brides attendants) hearken to thy voyce, O cauſe me to heare it (ſaith the Bride) as never enough to be heard againe and againe, becauſe of her great delight in it.

The voyce of the Bride, *Iſa.* 61. 10. ſhall be moſt ſweete in the eares of all her attendants. I will wholly delight in Jehovah, and my ſpirit ſhall exceedingly joy in my God: and all the other particular Churches ſhall joyne with the Bride in this ſweete

voyce, from henceforth perpetually ſounding out their delight in the ſincere worſhip and faith of Chriſt, *Cant.* 8.13.

Secondly, The marriage Song is ſung of the Bridegroomes friends, *Joh.* 3.29. his paranymphes, who have furthered this new Marriage, and the comming home of the ancient Spouſe the Jewes: theſe Bridegroomes friends, who ſing this wedding ſong, are the pure Churches of the Gentiles, that have followed the Lambe through great tribulations, and ſtucke cloſe to Chriſt in the ſharpeſt tryalls and ſoreſt troubles, who have not beene defiled with the filthy pollutions of the whoriſh Woman, *Apoc.* 14. 1. nor lacquyed after the times, but kept the word of his patience, and have had a deare love to the Lambe, *Cant.* 1.2. theſe Bridegroomes friends are they that be come out of great tribulations, companions with Chriſt in his ſufferings, ſhall be brought into the Kings preſence, into the Bride chambers, *Cant.* 1. 4. and be the chiefe ſingers of this nuptiall Song, with hearts boyling within them for vent, full of heavenly and high meditations of the excellencies of the Bridegroome and Bride, with high praiſes and commendations, wherein her tongue runnes ſwiftly, as the pen of a ſwift Writer, with a voyce tuned ſweetly, as the Nightingale, to quaver out her ſeverall ſtraines of joyes, in praiſes of Chriſt and his kingdome, *Pſal.* 45. 1,2.

This Marriage Song we finde clearely written before-hand, by the ſpirit of God, the divine penmans skilfull hand, *Pſal.* 45. a type of our Royal *Solomons* eſpouſals, & muſt be fulfilled whatſoever is written of him in the Law and Prophets, and in the *Pſalmes*, *Luke* 24.44. And by the Judgment of the learned, this Pſalme is a Prophetical ſong of the Marriage of Chriſt and his Church, and then it muſt be ſurely belonging to this laſt marriage, as the things following will ſhow, as the daughter of *Tyre* bringing preſents, verſe 12. and of the children of this marryed Bride, who ſhall be Princes in all the Earth, which ſets forth the ſpreading of Chriſts kingdome in all the world, and ſubjecting the rich Nations to his obedience, which was never yet fulfilled in the Marriage with us poore Gentiles, who have yet ſeene little of his kingdome and conqueſts, but rather ſuffering and ſubjection under Princes and rich Nations. So then, this Pſalme is cleare to be belonging to the time of Chriſts viſible kingdome and marriage of the Lambe. And ſo we come to ſome obſervations from the Pſalme it ſelfe, *Pſalm.* 45.1.

To

To the chiefe Muſitian upon the Lillies, ſaith *Calvin*, upon *Shoſhannim* ſaith *Ainſworth*, that is, ſixe ſtringed inſtruments, or ſixe leaved flowers, that is, the Lillies, *Cant.* 2. 16. ſignifies the faire flouriſhing graces that grow in the Church and Communion of the Saints, by the watering of the Scriptures, and ſweet breathings of the Spirit of Chriſt, unto which the Church compares her ſelfe, *Cant.* 2. 1,2. for beautifull and lovely is the Lilly, *Solomon* in all his glory was not like one of theſe, *Matth.* 6. 29. and therefore of ſome is tranſlated agreeing with our laſt tranſlation, a ſong of Loves, *Tremelius* renders it a Song of the beloved Virgins, Bridegroomes friends, or Bride-maydes, who ſolemnize this Divine and myſticall Wedding. This divine Love-ſong is committed to the Sonnes of *Core*, ſons of a wicked Father, who periſhed with *Dathan* and *Abiram*, yet theſe ſons devout and godly men, endowed with excellent gifts, and called to a holy Office, to be the chiefe ſingers, in the Temple, 1 *Chro.* 26. And in as much as it is called a Song for inſtruction, it ſhews us that much is to be learned in it; and from the ſtately ſtile of the Song, *Calvin* obſerves, that this is no ordinary matter, the Holy Ghoſt (ſaith he) uſeth not to puffe up mens cheekes with a vaine ſound, but with ſome high and myſticall matter excellently, which hath not beene heard of.

The common interpretation of this Song, hath beene long in the Church applyed to *Solomons* marriage with *Pharaohs* daughter, ſet forth in allegoricall phraſes, as in the type of Chriſt and his Church; but that ſenſe, firſt, fals too ſhort of the ayme of the Spirit: ſecondly, there was no one thing in that marriage of *Solomon*, that can hold ground in the Myſtery of the type, which *Paul* applies to Chriſt, *Heb.* 1. 8,9. and ſo reaches unto Chriſt, as principally pertaining to him: and if to Chriſt, to what time of Chriſt, but this marryage of the Lambe and glory in his Kingdome, which is yet to come, as before?

And ſo theſe Paranymphs or Bridegroomes friends, beginne the firſt ſtraine of their Song in high exalted termes of praiſe, and commendation of the Bridegroome, verſe 2. his perſon and lovely beauty, and then his eloquence, and then of his actions and Kingly vertues, and graces; then of the glory of his Throne and Kingdome, and the beauty and glory of the new Church, and high commendations of the Bride.

The firſt ſtraine is of the Bridegroomes perſon, Thou art fair-

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er then the children of Men, full of lovely beauty, above all the Sonnes of *Adam*, the chiefe of ten thouſands, *Cant.* 5. 10. his lookes are lovely, and moſt worthy of the Brides moſt choyce and beſt affections, his worth, noble diſpoſition, and Kingly vertues ſhine forth in his very countenance. And in this faire and lovely beauty of his, faire, white, and ruddy, *Cant.* 5. 10. above all ſonnes of men, the Paranymphes, with raviſhing delight behold, and alſo ſweetly ſing out the high praiſe of his pure innocence in himſelfe, his righteouſneſſe and free mercy, and pure love to his Saints, ſhining in his pure whiteneſſe; and whereas, to make up this faireneſſe and beauty, there is a mixture of ruddineſſe, wherein the Church beholds and ſings out the praiſe of his Juſtice, and vengeance now executed upon all her enemies, and his wrath and angry countenance now removed and ended in their overthrow, *Iſa.* 10. 25. So as now they ſet him out highly, in all lovely, pleaſant, and raviſhing beauty, to allure the Bride, the new Church of the Jewes to ſet her full delight upon this lovely Bridegroome her King, as in an extaſie, aſſuring her by all theſe inſinuations, ſhe ſhall find much more in him, then can be expreſſed.

In the next ſtraine of this Song, they ſing out highly his delightfull language and eloquence. Grace is powred into thy lips. The gracious words that come out of his mouth full of admiration, *Luke* 4. 22. wherewith his lippes drop downe pure Myrrhe, *Cant.* 5. 13. Sweet and delightfull to allure the Bride to his obedience, who will let her want nothing may accrew to her happineſſe, for he is one whom the Father hath bleſſed, and that for ever, and in whom all fulneſſe dwels, and of this the Bridegroomes friends aſſure the Bride, from their experience of the kiſſes of his mouth, and ſavour of his ointments, *Cant.* 1. of all refreſhing ſoule-fatting graces, they have found in him abundantly, and dayly freſh and ſpringing in this ſweet and fat Olive tree, by long experience of 1600. yeares and more, rejoycing and alluring this new Bride to taſte of their delicates that grow and bloſſome in his Garden, from the word of his mouth, and ſweet breathings of his Spirit.

Their next commendation is of his triumphant riding, ſets out the remembrance of his victories, and valiant acts, ver. 3, 4, 5. the glory and ſtability of his Throne and Kingdome, his government with great Majeſty, Juſtice, and equity, in great

ſtate

ſtate and princely magnificence, above all the glory of all the Potentates in the world, verſe 6, 7. See *Pſal.* 2.6. and *Pſal.* 89. 28. The delight the Saints finde in his ſweet ſmelling garments, garments of righteouſneſſe, garments of ſalvation, whereby he hath wrought his Churches wonderfull deliverance, wherein he himſelfe is glad, and the Church much delighted, ſmelling ſweetly, as of Aloes and Caſſia, (whereof the Incenſe was made *Exod.* 30. 21.) ſignifying his mediation, and interceſſion and offerings of his blood and prayers, ſhall now ſmell ſweetly in the pure Churches, here ſet out in a ſtately Portraiture as of Ivory Palaces, when this great King comes forth to his Bride, in his royall Robes, whereby he hath both wrought her ſalvation and great deliverance, wherein he is glad and much delighted in his great workes, and which muſt needs engage the Brides affections dearely to him, this we find, ver. 8.

Thus of the high praiſe of the Bridegroome.

The next ſtraine of their ſong is of the glory and magnificence of the Bride, ſutable to the ſtate of ſuch a Bridegroom, and that we find from verſe 9. to the end.

The firſt glory of the Bride in her Royall attendants, Kings Daughters of heathen Nations, new Converts, ſhall helpe to ſolemniſe this great Marriage. Next in the placing of the Bride at the Kings right hand, the place of greateſt honour, 1 *King.* 2. 19. 3. in her attire very ſtately, of Gold of Ophire, or India, gay and gliſtering in glory of her ornaments of all pure ordinances, verſe 9. The glorious Myſteries of Chriſts kingdome, are ſet forth to us in various ſimilitudes and figures of earthly things, to helpe our weake capacities, as when we read of Ivory palaces, Gold, ſweet perfumes, pretious ſtones, and ſweet ſavouring oyntments, they ſet forth the glory and abundant variety of gifts and graces, and beautifull worſhip and government, wherewith the Lord Jeſus dignifies and adornes his Church.

Theſe paranymphs ver. 10, 11, 12. ſeeme to let their voyce fall a little, of their commendations of the Bride, and direct ſome ſpeeches, or exhortations to her. Hearken O Daughter, (meaning the Bride, the Lambes wife, the new *Jeruſalem*, as *Ainſworth* expounds it) and conſider, and be content to forget thy Fathers houſe, and all the faſhions of it, all the houſes of Idols, corruptions, Jewiſh ſuperſtitions, rites, and ſhadowes of *Moſaicall* worſhip, now a blind Religion and vaniſhed, and

looke upon and cleave to thy Bridegroome, in whom all these are fulfilled, as a Bride must leave all, friends and Fathers house, and cleave to her husband, *Gen.* 4. 24. *Matth.* 10. 37. Hearken now and encline thine eare and cleave to him, and then will he delight in thy beauty, *Cant.* 2. 14. and *Cant.* 6. 4. and thou sha't be honoured of all rich and wealthy Nations, the daughter of *Tyre* shall bring presents, and rich people shall intreate thy favour and promote thy welfare: *Tyre* here is brought in by a Synechdoche for many wealthy Nations, for *Tyre* was the most rich and flourishing State in the world in those dayes, as *Ezek.* 27. *Isa.* 23. 8. and 60. 1. 11. *Apoc.* 21. 24. 26.

Then these Bridegroomes friends, verse 13. seeme to raise their voyces againe in a high straine of praise of the Bride, of her inward beauty, and outward glory and magnificence, The Kings Daughter is all glorious within, with inward graces, *Ephes.* 3. 16. and her outward cloathing with rich and costly ornaments of pure ordinances, glistering in the eyes of all the world; her cloathing is of wrought or broydered Gold, adorned and beset with Jewels and pretious stones, *Isa.* 61. 10, 11. and chap. 54. 11, 12. shewes her excellent fruites of her inward graces, shining before men, full of delight and great variety, *Matth.* 5. 16.

The Bride thus stately decked shall be brought forth to the King the Bridegroome in great state and magnificence, set forth againe in another stately habit, beseeming the state of so great a King in rayment of needle-worke, or garments of *Phrygia* curiously broydered with severall colours wrought with needle, signifies the same variety of gifts and graces, set forth before in other similitudes, as *Ezek.* 16. 10. to 14. and to augment her state she is brought forth with her Virgins and Bride Maydes, or companions to the greater solemnising of this great and divine wedding with great joy and rejoycing: these Virgins and companions of the Bride are the converts of the heathen Nations that shall attend on this glorious Bride, and come flocking into Christs kingdome, as *Cant.* 6. 8. and this we have verse 14. of this 45. *Psalme*, and verse 15. we finde the Bride brought home with all her state and troopes of attendants, with great joy and gladnesse, into the Kings palace, the stately structure in the new *Jerusalem*, the Tabernacle of God with men, *Apoc.* 21. dwelling in the midst of them. And not onely into the Kings palace, but she shall be brought into the Kings Chambers, *Cant.* 1. 4. of

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his presence, of secret delights, hid from the world, and the safest and quietest roome in his palace, as *Isa.* 26. 20. and into the beds of Spices, *Cant.* 6.1. where the immortall seed of the word is sowne, and becomes very spreading and fruitfull, *Matth.* 13.23. whereby multitudes of soules are begot to God, to the spreading and flourishing of Christs kingdome, as in the next verse, v. 16. Instead of thy Fathers shall thy children be, who shall be Princes in all the earth; loe here a rich reward of her forsaking her Fathers house and fashions there, she shall have an honourable spreading off-spring, to the ends of the earth; new Converts of all Nations, and farre remote Countries that shall be as Kings and Princes, having great dominion in all the earth: in summe, rule the whole world, with excellent glory in princely vertues, and eminent graces, and greatnesse of number, as the stars of heaven for multitude, *Gen.* 22.17. farre transcending all her forefathers, in any age of the world.

And so verse 17. and last, those Bridegroomes friends shut up this delightfull Song, with a perfumed remembrance, and renowne, this glorious Bride shall henceforth obtaine in all Nations, throughout all ages and Generations for ever, that is, to the worlds end. Which no way agrees with *Solomons* Bride, or yet himselfe, who rather deserved to have his memory and name blotted out for his strange wives and Idolatry, nor did ever his posterity so spread in renowne through all the earth, but on the contrary, his son by following ill counsels, lost ten parts of his kingdome. So that from the beginning to the end, we may clearly see this triumphant Marriage Song to belong to Christs kingdome and last Marriages of the Jewes and heathen.

The fourth glory of the Church.

4 Glory of the Church in fruitfulnesse.

AND thus we have seene a little into the third glory of the Church, in brightnesse & beauty, and Marriage of the Lamb. From whence we are againe led by a divine manuduction, to looke into her fourth glory, in fruitfulnesse and great increase and spreading in the world.

When the Lord Jesus cals up his *Zion*, out of the dust of a low condition, and bids her arise and sing, *Isa.* 26.19. as in the dayes of her youth, when she came out of the Land of *Ægypt*, *Hosea* 2. 15. with great joy and gladnesse, her dew shall be as the dew of

herbes, which makes them fresh and green and flourishing, by the doctrine of the holy word distilling from heaven, as dew upon the earth to make it fruitfull. *Deut.* 32.1. and send forth a sweete smell as *Lebanon*, *Hos.* 14.5,6. clearely meant of Christs kingdom spreading and flourishing, as the Lilly, and as the Rose, *Isa.* 35.1. *Israel* shall blossome, and bud, and fill the face of the earth with fruit, *Isa.* 27.6.

This fruitfulnesse and encrease of the Church shal be very wonderfull, as every thing in this new *Jerusalem*, this new Church shall be full of admiration and wonderment to the whole world. Such an encrease as the Country shall be too narrow for them, *Isa.* 49.17. to the end, but the Lord shall enlarge their borders, and make them overspread many Countries, when the Lord Jesus shall set up his holy mountaine in the top of the mountaines, and exalt it above the hils, above all former glory of all higher and lower authority, all Nations shall flow into his kingdome like an inundation irresistible, *Isa.* 2. 2. they shall come flocking as Doves to the windows, *Isa.* 60.8. then indeed shall the kingdome of heaven suffer violence, *Mat.* 11.12. the new convert shall come willingly in the day of Christs power, like an Army in holy beauty, flocking to the Gospels brightnesse, as Doves to the windows; from the wombe of the morning, she shall have the dew of her youth, *Psal.* 110. As the breaking out of the light of the morning, from betweene the clouds, like the opening of the wombe, sends out a sweet and fertile dew that waters the earth, and makes it fruitfull, so shall it be in the day of Christs power, the Church shall be very fruitfull, both in growth of Graces and encrease, and multitudes of beleevers, from heavens divine watering, there shall be greene pastures continually, no Winter or withering any more: *Basan* was a fruitfull hill, but mount *Zion* farre excels it, it is the hill of delights; *Sharon* was a fruitfull Valley, but the greene pastures here farre exceed them: for here the Mountaines drop downe new Wine, the hils flow with Milke, and the Rivers of *Judah* shall flow with waters, and a spring shall come out of the house of the Lord, and shall water the Valley of *Shittim*, *Joel* 3. 18. The Valleyes shall be full of Springs, *Isa.* 41.18. and covered with corne, they shout for joy and sing, *Psal.* 65.13.

Cant. 6.4.

The Churches fruitfulnesse shall be accompanyed with the fruitfulnesse of the Land also: For the Lord will settle this new

people;

people of the Jewes in their oldeſt eſtate; and not ſo onely, but he will doe better unto them then at the beginning, *Ezek.* 36. 8. 11. to 16. 35, 36.

A better eſtate then at the beginning promiſed to the Jewes.

Of this fruitfulneſſe of the Country above former times, ſee alſo, *Ezek.* 34. 25. 26. *Iſa.* 49. *Zach.* 8. 4, 5. and 14. 10.

But the Churches encreaſe and flouriſhing is the maine thing we looke upon, the number of beleevers ſhall be innumerable as the drops of dew upon herbes and trees, multitudes of all nations, tongues and languages under heaven ſhall bee partakers of this dew, and divine watering of the Lord Jeſus from the morning of the day of his power, it ſhall be ſaid of *Rahab* (that is, *Ægypt*) and *Babylon*, *Philiſtia*, *Tyre* and *Ethiopia*, that they were borne in *Zion*, *Pſal.* 87. 3. and become her ſonnes and children from this wombe of the morning.

Avaunt yee Prelates and all your baſtard ſons of the Church, if yee be not borne here, yee ſhall be excluded, none of your uncleane frye, baſtardly brood, for all your pure Lawne ſleeves, and Linnen garments ſhall enter here in the new *Jeruſalem*, *Iſa.* 52. 1. *Apoc.* 21. 27. as was typified 2 *Chron.* 23. 29. the Church ſhall want no children by the loſſe of you, ſhe ſhall be honoured with a more noble race, of her ſeed ſhall be Princes in all the earth, *Pſal.* 45. 16. yea even Kings of remote nations ſhall licke the duſt of her feet, bring their glory and riches to ſerve the Church, but not for the building of your Abbies and monaſteries and filthy neſts of your uncleanneſſes, as you have deluded them by the abuſe of theſe Scriptures, but Kings & Princes from all quarters ſhall leave their countries and dignities they ſo much delighted in, and count it their greateſt honour to become Citizens of the new *Jeruſalem*, true borne ſonnes in *Zion*, to be joyned to the pure congregations there, to be a doore keeper there above the dignitie of *Alexander*, above all the titles of honour, they ſhall eſteeme it the greateſt to be written that they were borne ſonnes of *Zion*, and entred in her records, ſee *Iſa.* 44. 5. and *Zach.* 8. 23.

Mount *Zion* ſhall be a fruitfull hill, as the garden of *Eden*, *Ezek.* 36. 35. as the garden of God farre above *Eden*, *Iſa.* 51. 3. a garden encloſed, *Cant.* 4. 12. and fenced ſtrongly, from wild beaſts, outragious enemies and craftie Foxes that ſpoyle the vines and tender grapes; and a fountaine ſealed, none but her owne Citizens can come to drinke of her pure waters that flow out of the Sanctuary, *Ezek.* 47. 1. cleare as Cryſtall comming out

of the throne of God and of the Lambe, *Apoc.* 22.1. promiſed to all thirſty drinkers, to all overcommers, as the coole waters to refreſh them after victory, whoſe Cryſtall clearenesſe is very delightfull to the Saints, cleare in thoſe dayes to the meaneſt capacitie, and of a wholeſome and healing qualitie, a draught whereof is an antidote againſt the poyſon of the old Serpents ſting, and quenches his fiery darts, puts out his wild fire he ſecretly throwes into our breaſts and boſomes.

This fruitfull hill is the planting of *Jehovah*, *Iſa.* 61.3. with varietie of trees of righteouſneſſe, and uſefull members, and holy veſſels in *Jeruſalem*, of all ſorts, for all uſes, *Zach.* 14.20. bringing forth goodly fruits of varietie of graces and gifts for all ſeaſons, upon all occaſions, for all diſeaſes, new fruits monethly for meate and leaves for medicine, *Ezek.* 47.12. for healing of the Nations, *Apoc.* 22.2. becauſe they are nouriſhed at the rootes by the wholeſome waters that flow out of the Sanctuary and throne of the Lambe, making them bloſſome and bud and fruitbearing, continually ſome budding, ſome ripening, ſome full laden, affording ſtill ſupply to the Churches neceſſities, (as the trees of paradiſe ſhould have done to mens bodies continually if man had not fallen) The Winter now is paſt and the Spring appeares with all flouriſhing in the Church, the Fig tree putteth forth her greene Figs, *Cant.* 2.12. a ſigne of the Summer of all proſperitie, *Matth.* 24.32. and the voyce of the Turtle, (that is, of the Bridegroome Chriſt) is heard in the land with great delight and high praiſes, ſweet fruits of pure incenſe, holy offerings, *Mal.* 3.4. the vines budding, the tender grapes appearing, ſpikenard, and Saffron, Calamus and Cinamon, Frankincenſe, Myrrhe and Aloes and all chiefe Spices, Pomegranates and all pleaſant things, *Cant.* 2.15. and *Cant.* 4.13.14. *Exod.* 30.23. O what varietie of all gifts and graces, pure worſhip and ſpirituall ſacrifices of prayers and prayſes, and fruits of the Spirit, for all the members, all the neceſſities of this holy Church! *Gal.* 5.22. *John* 7.38. fruitfull flockes ſhall then be from the feeding and watering of this plant of Renowne, this great ſhepheard, and royall bridegroome, *Ezek.* 34.26. to the end, *John* 10.1.

The Turtles voyce is more unpleaſant than the ſinging of other birds, and is onely delightfull to his mate or ſhe Turtle, who anſwers him in a laughing manner; ſo the voyce of Chriſt is delightfull onely to his Spouſe, carnall men finde no pleaſure in it, but rather ſorrow, though they diſſemble and hide it often, and often againe rage againſt it, as a harſh thing not to be endured.

And alſo the Church become thus fruitfull ſhall be very communicative, liberally affording them to others not yet converted, to allure them to come in to Chriſts kingdome and taſte of her

her delicates she so abounds in, since the time of her grafting in againe, and sends out a sweet savour of Christs oyntments to all that come neare, with an ardent desire of gayning soules to Christ her soule-refreshing and delightfull husband, in whom she is now fully happy, his left hand under her head and his right hand embracing her, *Cant.* 8.3. sustaining and comforting her with the kisses of his mouth, and draughts of his love farre above wine, *Cant.* 8.1,2. now saith she, Arise O North winde and blow O South, (that is, the sweet breathing of the *Spirit*, *John* 3.8.) and blow upon my garden: She invites these gentle windes to blow upon her buds and blossomes, and sweet flowers to disperse the sent of her Bridegroomes graces, to the use and delight and allurement of others, *Cant.* 4.16.

And then to make up a feast of thankefulnesse to her Bridegroome, she invites him to come to his garden and feast upon his owne delicates and dainties, to sup with her, (as shee had done with him at the wedding) and to eate of his owne pretious things, *Cant.* 4.16. wherewith he is so well pleased, and the Church so delighted and satisfied, as they will never part againe, she will now never let him goe.

Thus of the Churches glory in fruitfulnesse.

The fifth glory of the Church is in peace and p'enty.

5. Glorious in peace and plenty.

NOw the Churches warfare is accomplished, *Isa.* 40. 2. her dayes of sorrow ended, *Isa.* 60.20. when once her Jehovah appeares in his glory, he brings downe the noyse of strangers and song of the mightie, their lofty lookes he hath now laid full low, *Isa.* 25.5. The sonnes of them that afflicted thee, shall come bending to thee, and they that despised thee shall come bowing to the soles of thy feet, in token of subjection, as the Churches servants, and Christs conquered vassalls, *Isa.* 60.14.

Her husband, her King, *Isa.* 43.15. is the Prince of peace, *Isa.* 9.6. King of peace, *Heb.* 7.2. and speakes peace, and proclaimes peace to all that are farre off and neare, who will come in and submit to his royall Scepter and government, *Isa.* 57. 19. when he comes in his kingdome he brings peace with him to his people before oppressed, in his dayes shall the upright flourish, none shall hurt or destroy in all his holy mountaine, *Isa.* 65. 25. but abun-

abundance of peace ſhall be while the Sunne and Moone endureth, that is, for ever; the mountaines ſhall bring forth peace and the little hills righteouſneſſe, for hee ſhall breake in peeces the oppreſſors, *Pſal.*72.3.7. great Princes and their inferiour officers, who as mountaines and hills overtopped and oppreſſed and ſent downe floods of troubles upon all the Churches, ſhall now delight to ſerve the Church to worke her peace by judgment and juſtice; no oppreſſor ſhall trouble them any more, *Zach.*9.8. *Iſa.* 11.9. The Citizens of this new *Jeruſalem*, this holy Citie, ſhall have continuall peace, ſweet and refreſhing walkes in faire and pleaſant vallies and greene Paſtures, by the ſtill and limpid waters. A covenant of peace the Lord Jeſus makes with them, and will cauſe the evill beaſts, devouring tyrannous oppreſſors of the Church to ceaſe (or goe) out of the land, and they ſhall dwell ſafely in the Wilderneſſe and ſleepe in the woods, *Ezek.* 34.12.to 16. and Verſ.25.28. goe out and lodge in the villages, *Cant.*7.11. the Church who before was ſo encreaſed and multiplyed, as ſhe complayned, The country was too narrow for me, the place too ſtraite for me, give me place that I may dwell, *Iſa.*49.19.20. ſhall now have roome to enlarge her borders, plant Colonies, and ſafely where tyrants ruled, ſit downe in places of theſe wild beaſts, before as woods and wilderneſſes, and the moſt deſolate places where the Church could formerly have no reſt from tyrants, ſhall bee now peaceable and quiet, and they lie downe and ſleepe in the woods, and none make them afraid, nor wilde beaſts devoure them, *Ezek.* 34. 28. *Jer.* 23.3.5,6. their corne ſhall no more be given for meate to the enemies, *Iſa.*62.8. they ſhall be brought to a land of corne and wine, *Joel* 2.19. Corne ſhall make the young men merry, and new wine the maides, *Zach.*9.17. the paſtures ſhall be cloathed with flockes and the vallies covered with corne, they ſhout for joy and ſing, *Pſal.*65.13. the earth ſhall yeeld her encreaſe, and God our God ſhall bleſſe us and all the ends of the earth ſhall feare him, *Pſal.*67.6,7. in ſumme, all things ſhall be reſtored in a peaceable and perfect ſtate againe, without changings, when now the Lord Jeſus hath ſcattered the people that delight in warre, *Pſal.*68.30. men ſhall now breake their ſwords into plough ſhares, or Mattockes to till the ground, and their ſpeares into pruning hookes, Nation ſhall not riſe againſt Nation, or ſhall they learne warre any more, *Iſa.*2.4. compared with *Hoſ.* 2.18. The Churches

ches of Chriſt among the Gentiles who have beene over-run with Antichriſt and enemies, full of troubles, ſhall now injoy their ſweet ſhare in the kingdome of Chriſt, as a kingdome of peace; peace we ſay is the moſt beautifull thing in the world and moſt deſirable of all people, and moſt honorable to the government of great Monarchs; and not onely this, but peace and truth ſhall kiſſe one another under this King of Kings, and his dominion and government, peace amongſt all his ſubjects, to them afarre off and them that are neare, *Iſa.* 57. 19. the greateſt ſpirits ſhall not offend the meekeſt Lambes, or dove-like innocents, both the woolviſh ſpirits of men who have beene as wild beaſts upon the mountaines of prey, but alſo even the rapacitie, and fierceneſſe, and devouring and offenſive nature of the creatures ſhall bee all removed from the whole creation, *Hoſ.* 2. 18. which is in the time of this marriage of the Lambe, as appeares Verſ. 19. and ſutes with that, *Iſa.* 11. 6. compared with *Iſa.* 65. 25. are promiſes clearely belonging to the time of Chriſts kingdom, and never yet accompliſhed.

The Woolfe ſhall dwell with the Lambe, and the Leopard lie downe with the Kid, and the Calfe and the young Lion and the fatling together, and a little childe ſhall leade them, the Cow and the Beare ſhall feed and their young ones lie downe together, and the Lion ſhall eate ſtraw like the Oxe. And the ſucking child ſhall play upon the hole of the Aſpe, and the weaned child ſhall put his hand on the Cockatrice den, they ſhall not hurt or deſtroy in all my holy mountaine, *Iſa.* 11. 6.

There is doubtleſſe both a ſpirituall and a literall ſenſe of theſe things; men of woolviſh, ravening, lioniſh, raging, ſerpentine, ſubtill and ſtinging ſpirits, and great enemies to the Church and Saints of God, ſhall be ſo changed, converted or vaſſalled by the Scepter of Chriſt, and their wild diſpoſitions ſo tamed, by the power of pure diſcipline, that children in ſimplicitie and underſtanding to them ſhall guide them, even babes in Chriſt ſhall rule ſubtill wits, and great ſpirits of loftie Stateſmen, ſuch peaceable ſpirits Chriſt ſhall make them as all contentious and ſelfe-ſeeking ſhall bee layd aſide, men ſhall not ſeeke their owne things but the things of God, and good one of another, be wholly taken up with the glory and excellency and high thoughts of Chriſt and of his kingdome, the beautie of his houſe in his pure worſhip and ordinances, and ſtrive to walke

in all well pleaſing before him, ſtudious of that above all things, provoking one another to love and to good workes, and to walke in the light of the Lord, as children of light, in a ſweet communion of gifts and graces, and of all temporall things for the building up and compleating of the body of Chriſt, together with a ſweet temper of diſpoſition towards all men, within and without the Church, in all holineſſe and converſation, ſhining as lights in the world, as the ſtarres in the outſpread firmament, as the gliſtering ſtones in the new *Jeruſalem*: but yet this glory reaches further, even to the common weale too, wherein the Saints ſhall ſhine in godly government, when the ſeed of the Church ſhall be Princes in all the earth. For the Church and Commonweale are like *Hippocrates* Twins, mourne and rejoyce, ſuffer and flouriſh together; O then what a beautifull and deſirable thing is this glorious ſtate of Chriſts kingdome which is to be in the world, in theſe later dayes!

The golden age, from *Calvin.*

Calvin upon this 11. of *Iſay* verſe 6. ſaith the Prophet aymes at a further thing then we are aware of; for it is, ſaith he, as hee would promiſe a new world, or reeſtabliſhing of all things in the order at the beginning before the fall, as if the Prophet ſhould ſay the golden age ſhall come in which all felicity ſhall flouriſh, as *Hoſ.* 2. 18. in the reſtauration of the creatures: the ſumme of all, ſaith he, Chriſt ſhall come to chaſe away all hurtfull things out of the world, and reſtore it to its originall beautie; for if the contagion of ſinne had not infected the world, the creatures ſhould not have beene given to blood or prey, but the fruits of the earth ſhould have ſufficed them; ſo he: So that wee may ſee a literall ſenſe of theſe things, there ſhall none hurt or deſtroy in all his holy mountaine, for it is his reſt, and his reſt he will make glorious, *Iſa.* 11. 10. this reſt is meant of the time of his kingdome, when after his valiant exploits and noble victories, he builds up his *Zion*, and ſits downe at reſt in his kingdome, having made all his foes his footſtoole, and all the world brought under his obedience, he then will ſit downe with reſt and delight in his great workes, and be refreſhed in the reſtauration of the world to its originall at the creation, as he at the firſt creating of the world, on the ſeventh day he reſted and was refreſhed, *Exod.* 31. 17. which ſignifies a reſt full of ſweetneſſe and delight in his workes which he had made, and not onely a bare reſt from creating the world, defaced by *Adams* fall

fall before the ſeventh day of reſt, but the Father in this reſt alſo was delighted and refreſhed in, beholding Chriſt undertaking to reſtore his workemanſhip which man had defaced, and not onely mankind now fallen, but all the creatures by his fall brought into bondage, *Rom.*8.19. Now as he had his day of reſt after creating the world, and was refreſhed in beholding Chriſt undertaking the reſtauration of it, ſo when Chriſt hath accompliſhed this great worke, the Prophet *Iſay* here *cap.* 11.10. tells us the great reſtorer of mankinde hath a day a of reſt after this ſhall be done, in this mountaine he ſets his reſt, all his workes end herein, *Iſa.*25.10. and the Apoſtle to the *Hebrewes*, *cap.*4.8. evinces this reſt in the day of Chriſt, for ſaith he, if their Jeſus *i.e. Joſhua*, had given them (that is, the Jewes) reſt, he (that is, *David*) would not have ſpoken of another day, or reſt ſo long after: but *David* did ſo, *Pſal.*95. therefore the Apoſtle concludes there remaines a reſt to the people of God, *Heb.* 4. 9. and being remayning in the Apoſtles time, it muſt be meant of the time of Chriſts kingdome, (whereof the Apoſtle onely ſpeakes there, and nothing of the Fathers kingdome in heaven) after the reſtauration of the world againe, according to 2 *Pet.*3.13. in making new heavens and new earth, and a new ſtate of all things in the Church and in the world, wherein the creatures brought into bondage by mans fall, not willingly of themſelves, but becauſe of him (*i.e.* the Lord) who ſubjected them to vanity under hope that the ſame whole creation ſhall be reſtored from the bondage of corruption to the liberty of the glory of the Sons of God, *Ro.* 8.20.21. the words in *Beza* are more ſignificant then in our tranſlation by much, the whole creation is ſaid to waite with an earneſt expectation of this day of Chriſt and reſtauration of all things to their originall; a new world indeed, which the ſame Apoſtle *Heb.*2.5. calls the world to come, whereof wee ſpeake, even a new creation for this new created people in our 102. *Pſalme*, *Iſa.* 65.17.18. by the creator of *Iſrael* our King, *Iſa.*43.15. as we ſhall ſee more anon.

Thus of the fifth glory of the Church in peace and plentie.

The next and ſixth is of her protection and ſafetie.

6. Glory, is in protection and ſafetie.

VVHen the Lord Jeſus appeares in his glory and makes his Church, his kingdome glorious, as he gives great

glory, ſo hee will bee carefull to protect it gloriouſly.

For it is the Citie, the Court of the great King, his throne is there, his houſe, his palace there, his reſt, his reſidence there, in his Ivory Palaces, he will be knowne for a refuge, *Pſal.*48. and ſhelter from all ſtormes and tempeſts, *Iſa.*4.6. it is his inheritance, *Zach.* 2.10.12. no deſignes againſt it ſhall proſper, *Iſa.*54.17. *Zeph.* 3.17.

This new Church, new married bride ſhall be a Crowne of glory, and a diademe of beautie in the hand of her God, *Iſa.*62.3. this King of kings ſure will be carefull of his Crowne and Diadem, and therefore there ſhall be ſafetie and protection, he will defend it, *Iſa.*31.5. This is implyed alſo in that hee carries it in his hand, that is, keepes it in his owne power, yea her Citizens ſhall be in ſtead of ſtrong Garriſons, the inhabitants ſhall not ſay I am ſicke, *Iſa.* 33. *ult.* There ſhall be no more an infant of dayes, nor an old man that hath not filled his dayes, for the child ſhall die 100. yeares old, *Iſa.* 65.20. for as the dayes of a tree are the dayes of my people, Verſ. 22. The ſtreets ſhall be full of boyes and girles, antient men and women with ſtaves in their hands for very age, *Zach.* 8.5,6. a little one ſhall become a thouſand, and a ſmall one a ſtrong Nation, *Iſa.*60.22. The leaſt of them ſhall be as *David* (who ſlew great *Goliah*) that is, a mightie Champion, and the houſe of *David* as the Angell of the Lord before them, and the Lord will deſtroy all the Nations which come againſt *Jeruſalem*, *Zach.*12.6.8.9.

Salvation ſhall be for walls and bulwarkes, *Iſa.* 26. 1. in ſtead of ramparts and fortreſſes, and ditches and double walls, for the Lord ſhall create ſafety and defence upon mount *Zion*, and upon all her aſſemblies, a cloud and ſmoake by day, and the ſhining of a flaming fire by night, for upon all her glory ſhall be a defence, *Iſa.* 4. 5. his defence ſhall be ſtrong, as a munition of Rockes, *Iſa.*33. 16. as the mountaines about *Jeruſalem*, *Pſal.*125.2. there the glorious Lord Jeſus will be to her a place of broad rivers and ſtreames wherein ſhall goe no galley with Oares, neither ſhall gallant ſhips paſſe thereby, for the Lord is our King, our Judge and Law-giver, (ſhall they ſay) hee will ſave us, *Iſa.*33.21. there ſhall be no meanes or wayes by ſhips, &c. for any to come to aſſault this holy Citie; What greater ſtrength can bee deviſed to a Citie then Walls and Bulwarkes, and broad rivers, environed with mountaines? and if that bee

not,

not enough, he will be a wall of fire about them, *Zach.* 2.5. to terrifie any enemy from approaching. And upon her gates ſhall be written *Jehovah Shammah*, the Lord is there, *Ezek.* 48. 35. and then who dare come againſt her? And thus we ſee this new Created people in our Pſalme, ſhall have varieties of new created glory, a new created glorious protection and ſafety, ſuch as never any people had before, *Zach.* 12.1. to 10.

The ſeventh and laſt glory of the Church is in a ſtate of ſtability, and perpetuity.

7 Glory ſtability and perpetuity.

THis is the laſt thing the Church can deſire to be added to all her glory, that ſhe abide in his houſe for ever, without any more tumbling and changing, till ſhe be tranſlated to glorified endleſſe glory in the Fathers kingdome in all eternity, which the Lord Jeſus will alſo grant her, and accompliſh for her, for he is her King of old, *Pſal.* 74. 12. he is the firſt and the laſt, his hand alſo (as co-eternall with the Father, *John* 1. 1,2,3.) laid the foundations of the earth, and his right hand hath ſpanned the Heavens and they are moved by him.

Iſa. 48. 12,13. compared with *Apoc.* 1. 17. and 22. 13. he is the heire of all things, and great adminiſtrator of all the affaires in the world, *Heb.* 1. 2. and whatſoever he hath done, or doth daily, or is needfull to be done for his Church, is done by an eternall decree, his Counſels are of old, they are faithfulneſſe and truth, *Iſa.* 25. 1. his tender mercies have beene of old, *Pſal.* 25. 6. his wayes everlaſting, *Hab.* 3. 6. *Micah* 5. 2. from everlaſting to everlaſting, he is ever her God, *Pſal.* 90. 2. and 103. 17. he hath ſaved her with an everlaſting ſalvation, ſhe ſhall not be aſhamed or confounded world without end, *Iſa.* 45. 17. for he is her everlaſting King, *Iſa.* 40. 28. *Jerem.* 10. 10. 1 *Tim.* 1. 17. his name is everlaſting, *Iſa.* 63. 12. and hath loved his Spouſe with an everlaſting love, and given her alſo an everlaſting name, ſhall not be cut off, *Iſa.* 54. 8. and 56. 5. *Jer.* 31. 3. and he makes now an everlaſting covenant with them, that ſhall never be broken any more, *Jer.* 32. 40. *Iſa.* 59. 21. everlaſting joy ſhall be to them, *Iſa.* 61. 7. who are his everlaſting inheritance and ſure poſſeſſion, *Gen.* 17. 8. and 48. 4. *Zach.* 2. 12. his everlaſting kingdome, *Dan.* 4. 3. 34. 2 *Pet.* 1. 11. *Dan.* 7. 27. and of his kingdome ſhall be no end, *Dan.* 2. 44. *Luk.* 1. 33. he

will ſtrengthen and ſtabliſh, and confirme them to the end, 1 *Cor.* 1. 8. And they ſhall reigne with him for long lasting evermore, *Dan.* 7. 18. and 12. 3. *Apoc.* 22. 5. 2 *Theſ.* 4. 16, 17. *Iſa.* 9. 6, 7. And if now any object doubts and difficulties, how ever all this glorious eſtate ſhall be accompliſhed to this new created people: The anſwer is at hand, it is a new Creation, *Iſa.* 65. 17. After the manner of the firſt Creation, it was wrought by Chriſt as co-eternall with the Father, his hand was in it, *Heb.* 1. 2. *Iſa.* 48. 12. *John* 1.

[Firſt, Making all out of a Chaos of confuſed nothing.

Secondly, Without reſiſtance, nothing oppoſed his mighty hand, his powerfull word, he ſpake but the word and it was done: Even ſo ſhall this great and difficult worke of reſtauration of all things, as a new Creation, be wonderfully accompliſhed by the ſame hand; who created at firſt all out of nothing, as ver. 26. of this 102. *Pſalme*, now ſhall alſo bring forth this glorious ſtate of the Church, and of all new things in the world, out of all the difficulties and confuſions, we ſee or can imagine in the world, in a wonderfull manner, for there is no wiſdome or counſell againſt him.

The zeale of the Lord of Hoaſts will performe this, *Iſa.* 9. 7. I will appoint a place for my people *Iſrael*, and will plant them that they may dwell in a place of their owne and move no more, neither ſhall the ſonnes of wickedneſſe afflict them any more as before time, 2 *Sam.* 7. 10. *Amos* 9. 15. there ſhall be no backſliding there, or decay of graces or gifts, no ſickneſſe or griefe or troubles to waſte or conſume their ſtrength, or violent and untimely death, for then all ſighing and ſorrow ſhould not flie away, *Iſa.* 35. 10. *Apoc.* 21. 4. for there is the tree of life and a right to eate of it, therefore they ſhall not decay, for there is both meate and medicine, *Apoc.* 2. 7. and 22. 3. and mine elect ſhall long enjoy the workes of their hands, *Iſa.* 65. 22.

Thus we have darkely viewed ſome of the high deſignes of the Lord Jeſus from his appearing in his glory, ſo farre as our weak ſight can reach, and he pleaſed to diſcover, of his glory in himſelfe, and in his actions and wonderfull workes: now remaines onely the laſt generall head, of his glory, and that is in the extent of his noble actions, and therein alſo we ſhall find and ſee him,

Glorious in all Lands, as verſe 16. and 23. of this Pſalme.

3 Generall head of Chriſts glory is the extent of it.

When he, this Sunne of Righteouſneſſe ariſes and appeares in his glory, his glory ſpreads irreſiſtibly, as the Sunne beames caſt rayes of brightneſſe to the ends of the earth.

Firſt, We have ſeene him wonderfull glorious, in himſelfe; firſt, in his perſon and princely parts; ſecondly, in his Kingly Titles, very glorious; thirdly, in his apparell; fourthly, in his ſtately riding; and fifthly, in his royall attendants, very Glorious.

Secondly, we have ſeene him very glorious in his noble actions; firſt, great conqueſts of his enemies; ſecondly, in building his *Zion*, and ſetting up his kingdome gloriouſly, or in great glory: firſt, of Liberty; ſecondly, in a healing glory; thirdly, in glorious brightneſſe, and beauty, fit for the marriage of the Lambe; fourthly, glorious in fruitfulneſſe and encreaſe of all inward and outward gifts and graces, and innumerable multitudes of beleevers and new converts, Kings, and Princes, and great ones, of all rankes and qualities; fifthly, accompanyed with glorious peace and plenty; ſixthly, under his glorious and wonderfull protection and ſafety; ſeventhly, in a glorious eſtate of ſtability and perpetuity.

Thirdly, But the extent of his noble actions and ſpreading of this his glory to the ends of the earth, is the wonder of wonders to ſee that accompliſhed, this ſhall make up the top of his glory, and the Churches Joy, now he will be as good as his word, all now ſhall be accompliſhed that he hath promiſed to be fulfilled in this world, now the Church ſets out her breaſts to all Nations, to ſucke and be ſatisfied with her conſolations, and be delighted with the abundance of her glory, *Iſa.* 66. 11. now ſhe hath asked and received, and her joyes made full, *John* 16.24. ſhe can aske no more, but to be gone home with her huſband to his Fathers manſions, where her cup ſhall ſo continually runne over, as ſhe ſhall never be able to drinke it downe or diminiſh it in the leaſt meaſure.

Now of the large extent of his kingdome and glory, we will ſpeake ſomewhat, and that but briefely, of his ſpreading glory in all Lands, and ſo returne to our Text againe.

This the Church had a glimpſe of at his firſt ariſing, verſe 16. of this 102. *Pſalme*, and ſees it working afarre off; in midſt of great

great confuſions, and combuſtions in the world, ver. 23. as we ſhall ſee anon.

The kingdomes gathering together to ſerve the Lord, and his Chriſt, *Apoc.* 11.15. Gathering to the people of the God of *Abraham*, *Pſalm.* 47. 9. His dominion ſhall be from Sea to Sea. The ends of the earth ſhall be his poſſeſſion, *Pſal.* 2. 8. *Zach.* 9.10. ſee *Iſa.* 19. 23.25. *Ægypt*, and *Aſſyria*, ſhall be converted and ſerve the Church of the Jewes, the Lord Jeſus his ſpeciall inheritance, ſee the words at large, *Pſal.* 72. 8. 27,28, 29. All they that be fat upon the earth ſhall come and worſhip, that is, great potentates, and rich Princes, the Kings of *Tarſhiſh*, and of the Iſles ſhall bring preſents, *Ethiopia* and *Sheba* ſhall bring gifts, all Kings ſhall ſerve him, all Nations worſhip him, *Pſal.* 72. 10, 11. The Daughter of *Tyre* ſhall bring preſents; the rich peoples and Nations ſhall ſerve the Church and Kingdome of Chriſt, and ſeeke favour of acceptance amongſt his Subjects, his Citizens, *Pſal.* 45. 13. *Tyre* there being the moſt flouriſhing rich ſtate in the world in thoſe dayes, is brought in by a *Synecdoche membri*, for multitudes of rich States and Nations, that ſhall bring their glory to Chriſts kingdome, and ſeeke to enter there, *Iſa.* 60. 5.9.16. *Apoc.* 21. 26. I will make mention of *Rahab*, and *Babylon*, *Philiſtia*, and *Tyre*, with *Ethiopia*, *Pſal.* 87.4. here *Tyre* is but one of the number of many Nations, *Ægypt*, and *Aſſyria*, and *Philiſtia*, and *Ethiopia*, *Zions* new borne children, and ſhall be Princes in all the earth, *Pſal.* 45.16. ſhall be Subjects of Chriſts Kingdome, as the ſeed of the Church, great Princes in all the earth, and ſhall rule the whole world, and yet but Subjects of Chriſts kingdome. Amongſt whom the Jewes ſhall be the chiefe. And thou O Tower of the flocke, the ſtrong hold of the Daughter of *Zion*, unto thee ſhall it come, even the firſt dominion, the kingdome ſhall be given to the daughters of *Jeruſalem*, *Micah* 4.6. Thus ſaith the Lord of Hoſts, it ſhall come to paſſe in thoſe dayes, that ten men out of all Languages, of all Nations, ſhall take hold of the skirt of a Jew, ſaying, We will goe with you, for we have heard that God is with you. *Zach*, 8. 23. And that Nation and kingdome that will not ſerve this new Bride, the new *Jeruſalem* of the Jewes, ſhall periſh, *Iſa.* 60. 12. read the Chapter throughout; the Nations of them that are ſaved ſhall walke in the light of it, and bring their glory and honour to it, *Apoc.* 21.24.26. the other Nations and kingdoms that will not ſerve the Church,

ſhall

ſhall be utterly waſted, *Iſa.*60.12. of the large extent and greatneſſe of this kingdome of Chriſt, read *Dan.*2.34.35. from ſmall beginnings, it ſhall grow up into a mountaine and fill the whole earth, which ſhall be accompliſhed in the dayes of the ſeventh Trumpet, *Apoc.*11.15. this is that myſtery then fulfilled, *cap.*10.7. then ſhall the kingdome and dominion & greatneſſe of the kingdome, under the whole heaven, be given to the people of the Saints of the moſt high, whoſe kingdome is an everlaſting kingdome, and all dominions ſhall ſerve and obey him, *Dan.*7.27. all dominion ſhall be Chriſts and the Saints; and none ſhall have dominion but hee, all haughtineſſe of people ſhall bee brought low; the high ones that are on high, and kings of the earth that are on the earth, that is, all kingly power, now the pride of the earth, and all higher and lower authority ſhall bee brought under, and he alone ſhall be exalted, *Iſa.*2.11. explayned further by Sunne and Moone that ſhall be aſhamed and confounded, when the Lord of hoaſts ſhall reigne in mount *Zion*, and in *Jeruſalem* before his antients (that is, his antient people) *gloriouſly, that is, all kingly glory and majeſty which men of the earth now ſo much glory in, and all majeſty of inferiour dignitie ſhall vaniſh before, & be ſwallowed up in his kingly *glory; there ſhall be no need of Sun or Moone there, for the Lambe is the light thereof, and in ſtead of all. * Kings bring their glory to it, that is, to this kingdome of Chriſt, and lay downe their honour and riches here at his feet: this ſeemes to be meant by ſhaking, not the earth onely (that is, the cuſtomes of the world by changes) but heaven alſo, that is, kingly power and glory, and therefore the Prophet to the ſhaking of heavens hee addes, overthrow thrones, and kingdomes, *Hag.*2.6.21,22. which the Apoſtle applies to Chriſts kingdome, *Heb.*12.26.27. and in that *Haggai* ſaith the Lord will ſhake all Nations, Heavens and earth, Sea and dry Land, it ſeemes clearely to have relation to the times of ſetting up Chriſts kingdome amongſt the Jewes, when he overturnes the world with Earthquakes, *Iſa.*24. and dries up the floods for his redeemed to paſſe over (as we ſaw from *Iſa.*11.11.) and come into his kingdome, and then ſaith the Spirit, *Zach.*14.9. Jehovah ſhall be king of all the earth, and in that day there ſhall be one Lord, and his name one, no more Lords but hee, that is, in compariſon of him who ſhall bee exalted above all dominion, and his name ſhall be great from Eaſt to Weſt, and and amongſt the heathen, as never yet it was, *Mal.*1.11.14.

* *Iſa.*24.23.

* *Apoc.*21.23, 24.

* *Apoc.*21.20. 21.24.

Micah 5.4. *Isa.* 59.19. *Isa.* 11. 9. the earth ſhall be filled with the knowledge of the Lord as waters cover the Sea.

Nec maris ac terræ ſpatium, nec terminus ævi,
Finiet imperium. Buchan. in Pſal. 45.

Thus from beholding the glory of Chriſt, in his Church and kingdome in theſe later dayes, and the Churches joy and rejoycing in the ſight of her Jehovah ariſing, and appearing in his glory to doe great things, *Joel* 2.21. wee returne to our Text againe, and there wee finde the Church downe under water againe, and very low before theſe things be accompliſhed, wherewith ſhe was highly delighted and raviſhed in the ſight of them afarre off by the ſpirit of prophecy, but now againe renewing her ſore complaints, in the two verſes following.

Verſ. 23, 24.

The kingdomes gathering together, and the people to ſerve Jehovah.
He weakeneth my ſtrength in this way, he ſhortneth my dayes.

The Church having beene taken up in the Spirit, as *John* was into a high mountaine to view the new *Jeruſalem* and the new world, *Apoc.* 21. and having gotten a glimpſe of her glory to come in theſe later dayes, ſhe lookes downeward to the eſtate of the world, and her preſent condition in it, and to the way of the accompliſhing this her never enough deſired glory with Chriſt in this world, and ſees alſo in the ſpirit of prophecy the people in ſeverall kingdomes joyning to ſerve the Lord Jeſus, and to unroote Antichriſt, and in this great worke ſhe beholds the earth ſhaken in earthquakes, broken downe and quite diſſolved, reeling to and fro like a drunken man, *Iſa.* 24. A ruſhing of the Nations one againſt another, *Iſa.* 17.13. and all the world almoſt on fire, in great combuſtions and confuſions, and inundations of great troubles, before that Antichriſt and Turke, and other mighty Nations of mightie enemies be brought under, and the kingdomes of the world eaſed of their oppreſſion, and hinderance of ſetting up Chriſts kingdome, and now gathering together to this great worke, which ſeemes to point at theſe very times we are come to at this day; the Church in the ſpirit beholding the great troubles, changes, and difficulties accompanying this great worke, in the way of her weary pilgrimage towards the New *Jeruſalem*, and ſtill new troubles a comming, new floods and inundations ſhee muſt ſwim through before ſhee attaine to her reſt, and top of her joyes, in her meeting and

reigning

reigning with her Christ her king, shee is so full of faintings, weakenesse and doubtings she shall never outlive these troubles, and see her joyes fulfilled, that shee like a woman oppresst with feares, and faintings, cries out, O hee weakneth my strength in this way (*i.e.* the way to these great workes of setting up his kingdome) O he shortneth my dayes, and I am fainted and quite gone! and here she goes downe againe, quite under water, sunke and gone, falls into a deepe swound, for she is still in the wildernesse, tossing in tempests and in her travaile to her rest, the land afarre off seene by the eye of faith in the spirit of prophecy, and the difficulties shee hath yet to passe through, weakens her strength, faints her spirits, she sighes and sobs and cries, Alas who shall live when God shall doe this! *Numb.* 24.23. The joyfull sight of the great workes Christ will doe for her on the one side, and the fearefull sights of sad spectacles of great troubles shee hath to passe through on the other side, worke so strongly upon her as we finde her here fallen into a trance, into a deepe swound, and quite gone in her owne sense and apprehension, but her faith breathes under water, and layes hold on her Jehovahs unchangeablenesse in the next Verse, which brings her up againe as it had done often before: this last sinking is a long one and a sore one too, the nearer deliverance, is the very time of her greatest dangers, out of which wee shall see her Jehovah deliver her, so as we finde her no more in such qualmes, pangs, and faintings againe, but going on in this Propheticall Song with many sweet straines of joy in her Jehovah and his workes, ending in a most sweet *Epiphonema* or triumphant straine of her stabilitie and perpetuall happinesse in a sure condition without any more changings.

Vers. 25.

O my strong God, take me not away in the midst of my dayes, thy yeares are throughout all generations.

The Church here prayes for perseverance.

The Churches faith, we see here, no sooner begins the worke in laying hold of her Jehovahs unchangeable love and Counsels and Decrees, as her strong waters, or Cordialls to recover her fainting spirits, but presently it workes in her soule a new strength to prayer, she lookes upward to the Rocke of her hope and health, and now in this forest time of all troubles of all sorts, and of greatest straits and dangers in the world, and time of her greatest wastings, weakning of her strength and faintings,

ſhe implores her ſtrength as moſt ſutable to her preſent ſtate and neceſſitie, for in the Lord Iehovah is everlaſting ſtrength, *Iſa.* 26.4. and calls upon him, *O my ſtrong God*, able to effect and accompliſh wonderfully all that thou haſt promiſed to doe for me, and haſt a little darkely revealed to me, *Take me not away in the midſt of my dayes, thy yeares are throughout all generations*, thee lookes here upon her husband Chriſt the ſecond Perſon, to whoſe Kingly office it belongs to effect all theſe great workes, *John* 5.22. and from her confidence in his ſtrength and ability to doe all, and in his unchangeable love and counſells which are not blotted and tranſcribed or printed and reprinted with any alteration or changes, in any times or ages; ſhe from hence deprecates the preſent calamities ſhe is tumbling in, and prayes for ſupportation and ſtrength to hold out and perſevere to the end. [*O my ſtrong God*] This name of his is now like an oyntment powred forth, ſmelling ſweetly to her fainting ſpirits, *Cant.* 1.3. and 4.10. the champion of her faith, *Heb.* 12.2. who hath wonderfully delivered her in former times of great troubles by his ſtrong Arme, this refreſhes her fainting ſpirits, and then ſhe comes out with her petition or deprecation rather, [*Take me not away*] (cauſe me not to aſcend out of this life, *Joh.* 12.32. by periſhing in theſe great troubles) [*In the midſt of my dayes*) that is, her preſent moſt troubleſome time that ever was in the world; betweene the former time of the promiſing, and the future time of accompliſhing theſe great workes in the advancement of his kingdome, is ſaid to be the middle time of the Church or midſt of her courſe upon earth, and therefore ſhe prayes ſhe may perſevere and not periſh in her pilgrimage, as the midſt of her dayes, untill his promiſed glory be fully accompliſhed, for his yeares are throughout all generations, as before, Verſ. 13. pag. 6. ſeene in his workes and wonders, yeſterday and to day and the ſame for ever, without ſo much as the leaſt ſhadow of changing in all his wayes in all generations: though I be full of troubles, full of faintings and many changings, yet thou art Iehovah and changeſt not, therefore I am not, I ſhall not be conſumed, I ſhall never be confounded, *Mal.* 3.6. See page 125. of the Churches perpetuitie.

Verſ. 26,27,28.

Of old thou haſt laid the foundations of the earth, and the heavens are the workes of thy hands.

They

They ſhall periſh but thou ſhalt endure, all theſe ſhall wax old as doth a Garment, and as a Veſture ſhalt thou change them, and they ſhall be changed.

But thou art the ſame, and thy yeares have no end.

The Church findes here ſuch ſweet refreſhing and delight in the Lord Jeſus his unchangeableneſſe for ever (the onely reviving of her fainting ſpirits) that ſhe repeates it over and over againe, as never enough to be delighted in, as the foundation of her comfort and confidence in midſt of the great unheard of changes and alterations that ſhe yet foreſees to fall out in the world, but from her Jehovahs unchangeableneſſe, ſhe gathers ſtrength of aſſurance, that all theſe changes, and troubles, and turning upſide downe of all things in the world ſhall all contribute and ſerve to accompliſh the great worke of Chriſts kingdome in her glory; ſhe aſcribes the great Creation of all the world here to the Lord Jeſus as Coeternall with the Father, and the Spirit, *John* 1.2.3. *Iſa.* 48.12. who as they conſulted together to give her being in the firſt creating of the world, *Gen.* 1.26. ſhe is now confident will conſult together to worke out her promiſed reſtauration in the glory of his kingdome, by all ſuch wayes and meanes as his counſells of old have determined, *Iſa.* 25.1. and all the changes that ſhall fall out are but effects of his eternall decree, and deepe counſells, who changes not but abides the ſame for ever, the firſt and the laſt, the beginning and the end, without ſhadow of changing, *James* 1.17. *Apoc.* 1.8. Thou art the ſame and thy yeares have no end. Theſe changes and alterations here ſpoken of in our *Pſalme*, wee finde clearely applyed to the time of Chriſts kingdome, *Heb.* 1.10.11. in the very words here in our *Pſalme*, as we ſhall ſee more clearely in the things following.

The maine difficultie here is in the changes here foretold, and theſe changeable things, of heavens and earth, what thereby is meant and to what times applyed, which ſhall be our indeavour to fetch light from the Scriptures to diſcover, that the changes here ſpoken of are not meant of the *matter of heaven and earth*, or the materiall elementary heavens & earth at the end of the world, for they ſhall not then be changed but wholly deſtroyed by fire, 2 *Pet.* 3.10. and reſolved to nothing, but of the change not of the matter or ſubſtance of the preſent frame of the world, but of a change of qualities and accidents, a making of all things a-

new as Christ himselfe saith, *Apoc.* 21.5. a new face of the Church and of the world and all things in it, in stead of the hitherto state of the Church and world so full of troubles and oppression under mightie enemies, a state of the Church and world, wherein dwelleth righteousnesse, 2 *Pet.* 3.13. *Apoc.* 21.1. which cannot be meant of heaven eternall, for there is no earth there; againe this change from old to new Heavens and new Earth is according to his promise, but we finde no promise of any such change, but *Isa.* 65.17. and 66. 22. which clearely doe speake of the advancement of Christs kingdome among the Jewes, as so great a worke as a new Creation of new Heavens and new Earth, a new frame of the world after the old frame is broken downe with Earthquakes, *Isa.* 24. 19, 20. a new face of all things in the Church, and in the world, a new Heaven-like state of the Church, and a new frame of the world for a new habitation for this new created people, Vers. 19. of our *Psalme*. So that the change of Heavens and Earth here, Vers. 27. is such as they shall not utterly perish in, but in regard of the opposition to Christ who is without shadow of changing, their change is a seeming perishing, for it shall be such a change they shall suffer, as shall set a new face upon all things, a state equivalent to perishing, as the words clearely evince, Vers. 27. both the Church-state and the world shall suffer such a change as the former Heaven and Earth, that is, the troublesome state thereof shall not be remembred, *Isa.* 65.17. *Apoc.* 21.1. but be buried in oblivion; all former glory of any thing that could bee gloried in in the Church or world, shall be swallowed up in the glory of the new Heavens and new Earth, in the new *Jerusalem* of the Jewes.

That this is no new thing that often in the Scripture Heaven is meant of the state of Church, and Earth of the world, See *Isa.* 44 23. and *cap.* 49.3. *Isa.* 13.13. *Joel* 2. 30. and *cap.* 3.16 *Hag.* 2.6. 21. *Heb.* 12. 26. Yet for the further clearing of these changes of heaven and earth we will open some places of Scripture which may give some light to the former; *Esa.* 34. 1. to the end, a cleare place of the universall overthrow of all the Churches enemies, where in particuler under the name of *Idumea* or *Edomites* the Antichristian state is shadowed, compared with, *Esa.* 14. and if again we compare this place of *Isa.* 34. Vers 4. with *Apoc.* 6.14. we shall finde it to be the judgement upon the Churches enemies which the soules under the Altar, slaine for the testimony of Jesus

This is a map of the state of the times after the slaying of the witnesses, Apoc 11.

ſus by the Antichriſtian crew, have long cryed for, and waited, and at the opening of the ſixth ſeal the judgement comes in with a horrible earthquake, and the Sunne became blacke as Sackcloth and the Moone became as blood, and the Starres of heaven fell into the earth, as the Fig tree caſteth her untimely fruits or greene Figs by the ſhaking of a mighty winde, and the heaven departed as a ſcroll when it is rolled together, and every mountaine and Iland were removed out of their ſtations: the meaning whereof is opened in the next words, *Apoc.*6.15. the fall of kings and great men, rich men, Captaines and mighty men by the wrath of the Lambe when his great day of conqueſt ſhall come; this is the diſſolution of the heavens *Iſay* ſpeakes of in the ſame words, ſignifies all the glory that the former ſtate had in the world, in Church or commonweal, ſhall be confounded, and come to nothing, as kings, great men, Captaines, rich men wherein the world ſo glorieth, as alſo in great Doctors and ſhining lights, like ſtars, in the former ſtate of the Church, ſhall loſe their light, in the day of Chriſts kingdome, yea many fall like ſhining Meteors, who blazed and made a great ſhow in the former ſtate of the Church, ſo as the heavens, that is, the former ſtate of the Church, ſhall be in a manner diſſolved, as here in our Pſalme they are ſaid to periſh, by ſuffering ſuch a change as is equivalent to totall diſſolution or periſhing, wherein the former ſtate of all things ſhall be buried in oblivion and ſwallowed up in the Creation of all anew; ſo that by conferring theſe * Scriptures together, we finde the meaning of this place of *Iſa.*34. that in the great day of the deſtruction of the Antichriſtian ſtate and the Churches enemies, the calamities ſhall be ſo great as the enemies involved in theſe troubles ſhall thinke the whole frame of the world and of nature it ſelfe to bee diſſolved, all helpes and ſuccour of great men and glory of the Church that Church ſhall faile them and come to nothing, all their temporall glory falling in the ſlaughter of their great men, Kings, Emperours, Princes, rich men and mightie Captaines and Commanders and ſtout Souldiers ſhall fall in ſuch multitudes as their Carcaſſes ſhall ſtinke for want of buriall and the mountaines and barren places be made fat with their blood, as ſee at large, *Revel.*20.8,9. *Ezek. cap.* 38. and *cap.* 39. *Joel* 3. *Iſay* 31.8. and all their heavenly glory of their Church and Churchmen, of Popiſh Doctors, Aſtrologers and wiſe men, Churches, and

* Iſa 65.17.

Apoc.21.2. Matth.24.25. to 31. Marke 13,14 to 27. Luke 21.25. 30.

and Temples, and whatsoever Church glory men gloried in, shall also faile them in that day of calamitie, signified by the Starres falling and loosing their borrowed light, *Apoc.*6. 13. called the hoast of heaven by *Isay*, falling as the leafe from the Vine, and Figs from the Fig-tree, and by the heavens rolled up as a scroll, out of date or use, throwne by for the beesome or the fire; and therefore this cannot be meant of dissolution of the heavens at last day, for Vers.5. he saith, the Lords Sword shall be bathed in heaven in blood, and come downe upon the *Edomites* to judgement, and upon the peoples devoted or appointed to the slaughter: here heaven seemes to be set forth, the habitation of his holinesse, as *Isa.* 63. 15. from whence hee lookes downe upon the distressed state of his Church, and where by his eternall counsell he hath decreed and prepared this sword to be bathed in the blood of all his enemies under the Cope of Heaven, whom his Counsells of old had devoted to destruction; and though it bee sent downe from heaven by heavens decree upon them, yet is it not dangerous or improper to expound here this Sword of the Lord is bathed in heaven in blood, to meane the pure Church after her begun glory, out of which the Lord shall send this sword upon the enemies, and that there amidst the pure Churches where they made the seate of their warre, and drunke themselves full of the blood of the Saints, in bloody butcheries, even there shall the Lord send a revenging sword to be bathed in their blood and make the barren mountaines fat with their stinking carcasses as dung for the earth: and this great victory say some shall be in *Armageddon*, Gods hill of delights, *Apoc.* 16. 16. the mount of comelinesse in the holy land, or in the vally of *Jehosaphat*, *Joel* 3. 2. to 20. in the view of *Jerusalem*, 2 *Chron.*20. when *Gog* and *Magog* in the East, and the Antichristian power that shall be left after *Romes* destruction, from the West shall both together encompasse the beloved Citie, *Apoc.* 20. 9. *Ezek.*39. 16. the body of the Army lying by the Sea of *Genneseret*, otherwise called the lake of *Tiberias*, *Ezek.*39. 11. no wonder was it to see the poore Church in a swound or qualme, fainted and gone almost to see these troubles, great changes afar off in the spirit of Prophecy, as Vers.24.

Another place which may give us light in these changes in the world, our Psalmist speaks of, is *Isa.*51. 6. where we have the very words of our 102. *Psalme*: the Prophet *Isay* throughout the Chapter

ter ſpeakes clearely of the Jewes converſion and the Churches glory flouriſhing in all felicitie, as *Eden*, as the garden of God, Verſ. 3. compared with, *Apoc.* 2.7. and 22.14. where Paradiſe is clearely meant of Chriſts kingdome in this world, in the confuſion of all the enemies in the two laſt Verſes, before which great worke can be effected it will produce great and wonderfull changes, ſuch as the Prophet ſtirres us up to behold afarre off with amazement, Verſ. 6. Lift up your eyes to the heavens and looke upon the earth below, for the heavens ſhall vaniſh like ſmoake, (*i. e.* bee made blacke with troubles, *Iſa.* 50. 3.) and vaniſh as ſmoake, ſoone gone and no more remembred, *Iſa.* 65. 17. and the earth wax old as a garment, (that is, the men of the earth and glory of the earth and earthly dignities ſignified by the next words) and they that dwell therein ſhall die in like manner, for the moth ſhall eate them up like a garment, and the worme ſhall eate them as wooll (ſignifies a conſumption determined upon the whole earth, *Iſa.* 28. 22. as before it had done his people for their ſinnes, *Jer.* 4. 23. to the end, this conſumption ſhall now come upon the enemies) for the Lord Jeſus his righteous ſalvation of his Church and plaguing of his enemies ſhall be for ever, never aboliſhed, Verſ. 6. 8. of this 51. *Iſay*, ſuch judgements ſhall come upon the enemies as ſhall ſeeme to make the earth emptie without forme and voyd, and the heavens have no light, no peace or comfort left almoſt in the Churches, becauſe of great calamities, as if the whole frame of the world, and courſe of nature were diſſolved in theſe long and great troubles which the world ſhall raiſe againſt the advancement of Chriſts kingdome, laying nations waſte and deſolate, *Iſa.* 13. 10. *Ezek.* 32. 7. *Joel* 2. 31. when the Lord ſhall roare out of *Zion* and utter his voyce from Jeruſalem, the heavens and earth ſhall ſhake, but the Lord will be the hope and ſtrength of his people, *Joel* 3. 16. this ſhaking is in great earthquakes, *Matth.* 24. 7. overthrowing thrones and kingdomes of the Churches enemies, *Haggai* 2. 21. 22. and in this ſhaking of the old rotten foundations of the world and all things in it, both in Religion and governments of the world, comes in this wonderfull change, the filling of Gods houſe with his glory, *Haggai* 2. 7. not meant of the ſecond Temple, as ending or fulfilled there, but applyed to Chriſts kingdome in the later dayes, *Heb.* 2. 12. and *Ezek.* 44. 4. of which the

Iſay 24.

second temple was a type of a surpassing glory above all former glory of the Church in any age.

So now we see by the light of the Scriptures this change mentioned in our 102. *Psalme*, in the heavens and earth, is not meant of the end of the world, but of such a change wherein the matter of heaven and earth, or elementary firmament and earth, shall not perish or yet be changed, but onely the qualities and fashion and face of all things in Churches and Commonweales, Kingdomes and Nations, the old rotten frame of all things in Religion and governments shall bee broken downe in earthquakes, turning all the world upside downe, so as it must bee all made new againe, the old fashion of Church and world being waxen old as a moth-eaten garment, having so many mothes fretting in it as not a sound part left in it, good for any thing, cannot abide a shake or a pull but falls in peeces, therefore it must bee laid by as men doe old cloathes that bee good for nothing, quite worne to peeces, and then he that laid the first foundations of the world, *Isa.* 48.13. *Heb.* 1.2. will make all new againe, *Apoc.* 21.5. and plant the heavens and lay the foundations of the earth anew, *Isa.* 51.16. as a paradise of all felicitie, clearely meant of the time of the Jewes comming in, and setting up of Christs kingdome in all the world, as appeares verf. 9.11. the new Church of the Jewes being called the planting of the Lord, the worke of his hands, *Isa.* 60.21. and 61.3. his pleasant plant, *Isa.* 5.7. when Antichrist and all the enemies are unrooted and fallen in these great earthquakes of troubles, that overturnes the frame and fashion of the whole world and all things in it, there shall bee a blessed change, and new face of all things, a new foundation and frame of all the whole Creation, as the very creatures shall partake of this new estate of restauration, *Rom.* 8.22. and *Acts* 3.21. as we shewed before; this is clearely implyed in our *Psalme*, Thou shalt change them, and they shall be changed, that is, made new; new heavens and new earth, and the former shall not bee remembred, *Isa.* 65.17. a new creation for the new created people, Vers. 19. of our *Psalme*, a new habitation, a new life, life from the dead, *Rom.* 11.15. a new resurrection out of the dust of a low condition, *Isa.* 26.19. *Apoc.* 20.5,6.

This state of the Church and of the world had need be a new creation, because men are so carnall and sensuall and wedded to their

their owne phantasies, old customes and formes of worship, and all things of the frame of their owne braines in matters of the Church and of religion, so opposite to spirituall things, that God must create the glorious state of the Church he hath promised, out of nothing, yea out of contraries, and with such a power as no creature can resist, such a worke is Creation out of a Chaos, of all confusion and nothingnesse, the whole frame and fabricke of this new world must be a creation above all mens capacity or imagination, *Isa.*4.5. and 65. 18. a worke onely fit for the art and skill of so brave a workeman, for the honour of so great a king, the creatour of *Israel*, *Isa.*43. 15.

And that this creation of new heavens and new earth, *Isa.*65. 17. is meant of the state of the new *Jerusalem*, *Apoc.* 21. comming downe from God out of heaven, so not of heaven of the glorified Saints, for it comes down from God out of it; besides what the glory of that heaven shall be, is not revealed, *Paul* who was taken up into Paradise, tells us no more but this, they are such as eye hath not seene, eare heard, or entred into the heart of man to understand, 1 *Cor.*2 9. it is said he heard such things as might not be uttered, it may be if he understood any thing of the triumphant state of the Church in perfect glory, he was commanded silence, and therefore wee have nothing to doe to enquire where the word of God is silent.

It is the glorious state of the new Church, wee have leave to looke into, and are invited to come and see into this new created glory of the new *Jerusalem* of the Jewes, *Apoc.* 21. 9. which wee finde in this new creation, *Isa.* 65. 8. in the beginnings and gatherings, and in the glory and perfection of it, *Vers.*17. to the end of the Chapter, and Chap. 66. Vers. 6. to the end.

In the beginnings, of gathering in the remnant of that holy seed, as the new wine in the cluster of grapes not yet prest forth, not knowne in its excellency before the vintage, a remnant of the elect that shall inherit the holy mountaine, (out all the 12. Tribes, meant by *Jacob* and *Judah*, by a Synecdoche) of this remnant, so *Rom.* 11. 5. all that belong to the election of grace, the rest shall perish in their sinnes and rebellion and refractarinesse, Vers. 11. 12. and *Isa.* 66. 17. these inheritours of his holy mountaine, shall have a passage prepared for their returne to their owne country, Vers. 10. *Sharon* (that was waste as a Wil-

derneſſe before, *Iſa.*33.9.) ſhall bee a fold for their flockes, and the valley of Achor, a place for heards to lie downe in; this valley of *Achor* the place where *Achan* was ſtoned with his ſonnes, *Joſh.*7.26. is now promiſed them for a dore of hope, *Hoſea* 2 17. or hopefull entrance into the land of *Canaan*, as it was of old, a fruitfull valley affording them much comfort and refreſhing in their returne out of *Egypt* through the Wilderneſſe, the promiſe of which now againe this ſecond and laſt returne, is a ground of hopefull poſſeſſion of their owne land againe, whereunto they ſhall have this ſweet refreſhing entrance, after a tedious and long travaile out of the North, and Eaſt, and South, and utmoſt regions of the world; the reſt or ſecond part of the Chapter is of the Churches glorious eſtate from, Verſ. 17. to the end, in ſuch a flouriſhing condition as never was in the world, we have ſpoken at large in the things wee have paſſed through, and ſo we haſten now to an end. Thus by the comming in of the Jewes great glory and benefit ſhall be unto all the true Gentile beleevers, if their fall was the riches of the Gentiles, how much more their fulneſſe? *Rom.*11.12. that is, there is a time of the Jewes fulneſſe ſhall wonderfully enrich the whole world of the beleeving Gentiles, in a new world, a paradiſe of all felicity for ſoule and body, as long as the world endures, in a new life as life from the dead, *Rom.*11.15.

Let none now ſtumble at this kind of ſpeech of the ſtate of thoſe times approaching in the glory of Chriſts kingdome, to be a new world, A golden age, as if all were novelties, phantaſies and fables, No, no, it is as antient as *Calvin* and *Beza*, (the two great lights of theſe late times) to riſe no higher, as ſome do even to the primitive times, yea as old as the Apoſtles & Prophets; *Calvin* upon this place of *Iſa.*65.17. brings in Chriſt as by a proſopopeia ſaying, I have both will & power to deliver my Church & reſtore her in a ſuch manner as ſhe ſhall ſeeme to have a habitation in a new world; and that the Prophet meanes not of Chriſts firſt comming, but of the progreſſe of his kingdome to his laſt appearing, and ſo brings in the Apoſtle, *Heb.*2.5. calling it a new world, the world to come whereof we ſpeake.

Beza upon *Heb.*2.5. calls it a new world, and upon *Rom.*11.11. when the Jewes come in, the world ſhall be reſtored from death to life, ſo he; all which implies a more glorious ſtate of the Church

Church then ever yet in the world; for Christs last workes are his best and most skilfull and wonderfull, hee will surely make his Church and kingdome very glorious before hee resigne it up to the Father and end the world, which will take some time to accomplish, and will be such a time, as *Calvin* upon *Isa.* 11. 6. calls the golden age wherein all felicitie shall flourish, as before.

Be silent at this O all flesh, *Zach.* 2. 13. cease your carnall reasonings and shut you mouthes at the great things God will doe in the later dayes, *Joel* 2. 21. wonder, but with holy reverence, cry O the depths, &c. what a new world and restauration of all things to their first puritie as at the creation, yea Christs hand was with the Fathers in making them; so when man fell the whole creation had fallen into the old Chaos againe, if Christ had not stept in to uphold it, *Heb.* 1. 3. and undertaken to restore it and make all up anew, as a new creation, *Isa.* 65. 17. for a new created people, himselfe dwelling in the midst of them, *Ezek.* 37. 27. *Apoc.* 21. 3. and then the world must needs be glorious and holy, and all the creatures happy, this is that the whole creation groanes for, *Rom.* 8. 19. the time of restitution of all things to their originall, *Acts* 3. 21. *Brightman* on *Dan.* 12. 12. calls it the golden age and height of all holy felicitie, which mortalls can expect.

This glorious state of Christs kingdome is prophesied of, *Psal.* 8. 4. alleadged by the Apostle in this place, *Heb.* 2. 5. as a state of the Saints glory above the Angels, to whom Christ hath not subjected this world to come, whereof he speakes, but unto the Saints who shall possesse the kingdome and dominion and greatnesse of the kingdome under the whole heaven, that is, rule the whole world, *Dan.* 7. 27. the Lord Jesus sitting in his throne, and tabernacle in midst of them, *Zach.* 2. 10. the Angels as ministring Spirits attending him, *Heb.* 1. 14. Then shall our eyes see our King in his glory, *Isa.* 33. 17. Then shall that bee fulfilled the Church sings out sweetly, *Isa.* 12. 6. Cry out and sing thou inhabitant of *Zion*, that great is the holy one of *Israel* in the midst of thee, O great is he in midst of thee! sing unto Jehovah for he hath done excellent things, make it knowne in all the earth, that great is he in midst of thee, *Zach.* 2. 10. 12. then shall Jehovah (that is, Christ) possesse *Judah* his portion (or speciall inheritance above all others as the root of *Jesse* and seed of *David*, *Isa.* 11. 1. *Acts* 3. 23.) in the holy land (or Palestine) and shall

chuſe *Jeruſalem* againe (above all other places of the world to be his new habitation) be ſilent at this O all fleſh before Jehovah, for he is riſen out of his habitation of his holineſſe (the higheſt heavens, *Iſa.*63.15.) to dwell with men againe in a new world, *Apoc.*21.3 *Zach.*2.12.13. *Apoc.*2.1. *Luke* 22.27. O how great are his wonders, his kingdome is everlaſting, *Dan.*4.3.

Verſ. 29.

The children of thy ſervants ſhall dwell, and their ſeed ſhall be eſtabliſhed before thee.

Here the Church hath got out of all her heart-qualmes and her fainting ſpirits, now fully refreſhed concludes triumphantly, with a moſt ſweet Epiphonema or acclamation of joy in her ſtabilitie, that what changes ſoever fall out in the world all ſhall contribute to her happineſſe in the end, though the world bee turned upſide downe in earthquakes and combuſtions when thoſe great workes are accompliſhing, though the heavens and the earth be changed all former glory of the world vaniſh as ſmoake and bee no more remembred, yet ſhe ſhall bee in a ſure condition without any more changes, till ſhe bee tranſlated to glory in eternity, ſhe with her *Zion* borne children (*Pſal.*87.6.) ſhall dwell in a ſtable condition, in a peaceable habitation, *Iſa.* 32.18. and ſurely they may dwell ſafely when the Lord Jeſus dwells in the midſt of them, *Iſa.*12.6. *Ezek.*37.27. *Apoc.*21. In mount *Zion* and in *Jeruſalem*, the place of his praiſes, as Verſ. 22. of this *Pſalme*, and *Pſal.*65.1. where he ſhall raigne before his antient people gloriouſly, *Iſa.*24.*ult.* and the ſeed of the Church who ſhall ſtill be borne in *Zion* ſhall bee eſtabliſhed before him, who lives for evermore, *Apoc.*1.18.

This word *dwell* is full of ſweet Emphaſis, implying they ſhall wander no more, they ſhall dwell in a place of their owne and move no more, 2 *Sam.*7.10. *Amos* 9.15. the covenant now made with them is firme and ſure as the Rainebow in the Clouds, *Pſal.* 89.34.37. the Church ſhall bee ſafe and ſure doubtleſſe when her ſeed ſhall be Princes in all the earth, and rule the whole world, *Pſal.*45.16. *Dan.*7.27. and long enjoy the worke of their hands, *Iſay* 65.22. For as the new heavens and new earth which I will make ſhall remaine, ſo ſhall your ſeed and name remaine before me, *Iſa.*66.21. as long as the Sunne and Moone endures, *Pſal.*72.5.17. or to the worlds end, and in ſuch

a ſtate

a ſtate as ſhall lead the Church to eternity, for ſhe ſhall have an eternall excellency, *Iſa.*60.15. that is, ſuch as ſhall laſt to eternitie and never fade or decay. And in that it is ſaid they are the children and ſeed of the Church, her legitimate and true borne children that ſhall enjoy this ſtable and happy condition with Chriſt in the later dayes in *Zion* and *Jeruſalem*, wee ſee that all the promiſes of all this happineſſe pertaines alone to ſuch, and not to the rable of hypocrites and falſe Churches, Arminians, Libertines and all ſorts of non-reformiſts, who reject the Lord Jeſus and will not be ſubject to his Scepter and dominion, but oppoſe his kingdome and will not admit of a full reformation, that he may rule over them. O the ſad newes of a feareſull rejection long forewarned of, *Rom.* 11.21,22. If God ſpared not the naturall branches, take heed leſt he alſo ſpare not thee. Behold the bounty and ſeveritie of God, towards them that fell ſeverity, but towards thee bountifulneſſe, if thou continue therein, or elſe thou ſhalt alſo be cut off.

Oh ſad Cataſtrophe of theſe divine myſteries to all unfruitfull Gentile Churches and profeſſed Chriſtians, that have loſt their light and love of the truth of right reformation for worldly reſpects! the unfruitfull Figtree ſhall be cut downe, *Luke* 13.6. and the vineyard let out to other husbandmen, *Math.* 21.41. thoſe that glory now adayes ſo much in the name of the Church, the Church, and looke not after, or will not heare of a full reformation, though now they be accounted as heaven, as pure Churches in their owne eyes and in the eyes of the world, in whoſe applauſe they glory, God will gather out his elect from amongſt them, and their heaven ſhall bee folded up as a ſcroll, out of date, out of uſe, and left to the Beeſome, or to the fire, or as a garment old and moth-eaten, caſt away and never partake in the renovation here promiſed, for giving the Lord Jeſus ſo ill entertainment, be ſhut out of this new *Jeruſalem* into which ſhall enter no uncircumciſed or uncleane, *Iſa.*57.1. or nothing that worketh abomination or maketh a lie, *Apoc.* 21.27. They have no ſpirituall eye-ſight, who ſee not great decayes, great defections of late in the Churches called Reformed, and boaſt of reformation, and yet farre from it, nay it were well if not hinderers of it, and from thence juſt feares of a wofull ſeparation of many of them from Chriſt, if they awake not and

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be zealous and amend. The Lord open our eyes to see the excellency and beauty of, inflame our hearts with the love of, teach us the great benefits of, and pardon our too much neglect, of searching into, delighting in, and endeavouring for, the advancement of Christs kingdome and glorious brightnesse of Zions beauty, which will we, nill wee, shall ere long be the joy of the whole earth, the glory and praise of all the world, *Psal.*48.2. *Isa.*62.7. maugre the malice of men and devills, and all the powers of the world, and of hell it selfe.

Come Lord Jesus, come quickly, and take away all iniquity from Jacob, Amen, Amen.

FINIS.

TWO DECLARATIONS

Of the LORDS and COMMONS Assembled in Parliament:

One for the re-payment of forty thousand pound (out of the first monies raysed upon the weekely Assessement) which the Lord Major and Aldermen of *London* have engaged themselves, forthwith to advance for the supply of the Army, under the Command of his Excellency the Earle of ESSEX.

The other that no Alehouse-keeper or other person after the beat of a Drum, shall harbor any Marriner or Seamen belonging to the Fleet, under the Command of the Earle of WARWICK, now setting forth to the Seas for the defence of the Kingdome, in this time of imminent danger.

Die Jovis, 6. Aprilis, 1643.

Ordered by the Lords and Commons Assembled in Parliament, that these Declarations shall bee forthwith Printed and published. John Browne Cler. Parliamento.

LONDON:
Aprill 7. Printed for John Wright, in the Old-Bailey. 1643.

A DECLARATION Of the LORDS and COMMONS Assembled in PARLIAMENT.

Die Mercurii, 5. Aprilis, 1642.

WHereas it was Ordained and Declared, upon the last day of February, 1642. by the Lords and Commons assembled in Parliament, that all persons who had or should lend any Monies towards the speedy making up of the sum of three score thousand pounds then desired, for the supply of the Army, should be repayd the same with

With consideration for the forbearance thereof, after the rate of eight pounds per cent. out of the first monies, to be rayled out of the Weekly Assessments by vertue of the late Ordinance of both Houses of Parliament. And whereas the said summe not being fully advanced, the Lord Major and Aldermen of London upon the motion, and desires of divers Members of both Houses of Parliament, did cheerefully and unanimously consent to engage themselves for forty thousand pounds, to be advanced forthwith, for the supply of the said Army rayled by the Parliament, under the Command of his Excellency the Earle of Essex, which is, and is understood and taken to be a very acceptable service, especially at this time, and tends very much to the preservation of Religion, Laws,

and

and Liberties, and the safety of the Parliament, City, and Kingdome; It is thereupon Ordained and Declared, by the Lords and Commons Assembled in Parliament, that as well the money already lent towards the said three-score thousand pounds, as also the said forty thousand pounds, now to be advanced as aforesaid, shall bee repayd with consideration for the forbearance thereof, after eight pounds per cent. out of the first monies to be raysed on the said Weekly Assessements, And for their further security and incouragement, it is likewise Ordained and Declared, that the Weekly Assessements to be Collected in London and the Liberties, shall be payd to Sir John Wollaston Knight, Iohn Warner, Iohn Towle, and Thomas Andrewes Aldermen, Treasurers in Guild-

Hall London, Who are hereby directed and appointed to repay the summes already lent and to be advanced as aforesaid, according to the intent of this and the said recited Ordinance, And that the said Treasurers shall not issue or pay forth any part of the said monies, to be rayled on the said Assessments, for any other purpose, until the said summes lent and to be lent and advanced, be fully satisfied with interest as aforesaid, excepting onely such monies as are appointed for the use of the City, which is to be issued out by them, according to the said Ordinance made for the weekly Assessments.

Die Martis, 4. Aprilis, 1643.

Whereas there are ſeverall Fleets now ſetting forth to the Seas, under the command of the Earle of Warwick, for the defence of this Kingdome, and the reſt of his Majeſties Dominions in this time of imminent danger, which will be much retarded, if all effectuall meanes be not uſed for the providing them with able Mariners and Seamen, Watermen, &c. The Lords and Commons in Parliament doe hereby ſtraightly charge and forbid all Inkeepers, Victuallers, Alehouſekeepers, or other perſons whatſoever, to harbour or entertaine any Mariners, Seamen, Watermen, &c. preſt into ſervice of his Majeſties or Merchants Ships, imployed in this ſervice after the beating of a Drumme, and Proclamation made to give them notice, to repaire on board the ſeverall Ships to which they belong, And in caſe any Inkeeper, Victualler, Alehouſe-keeper, or other perſon ſhall be found faulty herein, the ſaid Lords and Commons doe declare that they will not onely proceed ſeverally againſt all ſuch for their contempt, but cauſe their Licenſes for Inne, or Alehouſe-keeping to be made voyd, and themſelves diſabled hereafter from ſuch imployment, And doe further require the Principall

ripall Officers and Commissioners of the Navie, to suffer no payments to be made of such debts as shall be contracted by Marriners, Saylors, or Watermen in any Victualling house, Alehouse, Inne, or the like as aforesaid out of the wages due to any such Marriners, Saylors, or Watermen.

Except it be to such house-keepers as doe receive any of the said Marriners or Seamen into their houses, being sick or set on shoare for the recovery of their health, and such Inn-keepers, Alehouse-keepers, Victuallers, or others as shall so receive or entertaine any of the said Seamen, are to have a Testimony in writing, under the hand of the Lord Generall the Earle of Warwick, or the Captaine of the Ship, or under the hand of two of the chiefe Officers of the said Ship from whence the sickman comes.

And the Lords and Commons doe further Declare that if any Marriner, Saylor, Watermen, &c. after his receiving of presh and conduct money, neglect to make his appearance according to the time limited in his Ticket, or shall presume to runne away, or desert the said service, in this time of imminent and publike danger, that all such persons so apprehended, shall be proceeded against by the Earle of Warwick, according to the customs and Rules of War in that behalfe.

FINIS.

A 8

DECLARATION

Of the Lords and Commons Assembled in PARLIAMENT,

Straightly charging and forbidding all In-Keepers, Victuallers, Alehouse-keepers, or other persons whatsoever, to harbour or entertain any Marriners, Sea-men, Water-men, &c. Press into any of His Majesties or Merchants Ships employed in this service after the hour of the Date, and Proclamation made to give them notice, to repair on Board the Special Ships to which they belong.

Ordered by the Lords and Commons in Parliament, That this Declaration be forthwith printed and published.

Hen: Elsynge, Cler. Parl. D. Com.

Also a Letter from Sir IOHN HOTHAM.

Ordered by the Commons in Parliament, That this Letter be forthwith printed and published.

Hen: Elsynge, Cler. Parl. D. Com.

London, Printed for *Edw. Husbands*, and are to be sold at his shop in the middle Temple. Aprill 7. 1643.

3

DECLARATION

Of the Lords and Commons assembled in Parliament

Straightly charging and forbidding all In-Keepers, Victuallers, Alehouse-keepers, or other [illegible] Sohrase [illegible] harbour [illegible] [illegible] Trust into any of His Majesties or [illegible] [illegible] in this Service [illegible]

Ordered by the Lords and Commons in [illegible] [illegible] [illegible] and published.

Hen: Elsynge, Cler. Parl. [illegible]

Also a Letter from Sir John Hotham.

Ordered by the Commons in Parliament, [illegible] with printed and published.

Hen: Elsynge, Cler. Parl. [illegible]

Lisbon, Printed for Edw. Hagenoe, and are to be sold at his shop in the middle Temple. April 7. 1644.

Aprill 4 16[illegible]

WHereas there are several Fleets now setting forth to the Seas under the command of the Earle of *Warwicke* for the defence of this Kingdom, and the rest of His Majesties Dominions in this time of eminent danger, which will be much retarded, if all effectuall means be not used for the providing them with able Marriners and Sea-men, Water-men, &c. The Lords and Commons in Parliament doe hereby straightly charge and forbid all Inkeepers, Victuallers, Alehousekeepers, or other persons whatsoever, to harbour, or entertain any Marriners, Sea-men, Water-men, &c. Prest into any of His Majesties, or Merchants Ships employed in this service after the beate of the Drum, and Proclamation made, to give them notice to re-

pair on Board the several Ships to which they belong; And in case any Inkeeper, Victualler, Alehouse-keeper, or other person, shall be found faulty herein; The said Lords and Commons doe declare, That they will not only proceed severely against all such for their contempt, but cause their Licenses for Inne, or Alehouse-keepers to be made voyd, and themselves dis-enabled hereafter from such employment; And do further require the principal Officers & Commissioners of the Navie, to suffer no payments to be made of such debts as shall be contracted by Marriners, Saylers, or Water-men in any Victualling house, Alehouse, Inne, or the like as aforesayd, out of the wages due to any such Marriners, Saylers, or Water-men.

Except it be to such house-keepers as doe receive any of the said Marriners or Sea-men into their houses being sick or set on shore for the recovery of their health, and such Inkeepers, Alehouse-keepers, Victuallers, or others, as shall so receive or

enter-

entertain any of the said Sea-men, are to have a certificate [illegible] hand of the Lord General [illegible] of *Warwick*, or the Captain of the [illegible] der the hand of one of the [illegible] of the said ship, [illegible] comes.

And the Lords and Commons do further declare, That if any Mariner, Sayler, Water-men, &c. after his receiving of prest and conduct money, neglect to make his appearance according to the time limited in his Ticket, or shall presume to run away, or desert the said service, in this time of eminent and publick danger, that all such persons so apprehended, shall be proceeded against by the E: of *Warwick*, according to the customs and rules of War, in that behalfe.

Die

Die Lunæ, 3° Aprilis 1643.

A Letter from Sir *John Hotham* from Hull, of the first of this April instant, expressing Sir *Hugh Cholmleys* deserting the Parliament, and the regaining of Scarborough by his directions, by the courage and industry of Captain *Bushell*; and his desires that Captain *Bushell* might have the command of that place, by his nomination, and receive his Commands and Orders from

from [illegible]

Resolved [illegible]

That Sir *Hugh* [illegible] be forthwith [illegible] any longer a Member [illegible] House.

Resolved upon the question.

That Sir *Hugh Cholmley* shall be for ever disabled for sitting as a Member of Parliament in this House, for falsly and perfidiously betraying the trust reposed in him by the Parliament, falsifying his Protestation, and revolting to the Popish Army raised against the Parliament.

Resol-

[redacted]

Die Lunæ, 3° Aprilis 1643.

A Letter from Sir *John Hotham* from Hull, of the first of this April instant, expressing Sir *Hugh Cholmleys* deserting the Parliament, and the regaining of Scarborough by his directions, by the courage and industry of Captain *Bushell*; and his desires that Captain *Bushell* might have the command of that place, by his nomination, and receive his Commands and Orders from

from him, was this day Read.

Resolved upon the question.

That Sir *Hugh Cholmley* bee forthwith disabled for continuing any longer a Member of this House.

Resolved upon the question.

That Sir *Hugh Cholmley* shall be for ever disabled for sitting as a Member of Parliament in this House, for falsly and perfidiously betraying the trust reposed in him by the Parliament, falsifying his Protestation, and revolting to the Popish Army raised against the Parliament.

Resol-

Resolved upon the question,

That Sir *Hugh Cholmley* shall be impeached of High Treason.

Master *Martyn*.
Sir *Peter Wentworth*.
Sir *Henry Hayman*.
Master *Samuel Browne*,
Mr. Serjeant [illegible]
Master [illegible]
Master [illegible]
Master [illegible]

Are appointed to prepare an Impeachment of High-Treason against Sir *Hugh Cholmley*.

H: Elsynge Cler. Parl. D. C.

FINIS.

A true and exact 9

RELATION

Of all the proceedings of Sir *Hugh Cholmleys* Revolt, deserting the Parliament, and going to the Queen, with the regaining of *Scarborough* Castle, by the courage and industry of Capt. *Bushel*.

Sent in two Letters, the one from Sir Iohn Hotham *to M.* Speaker, *the other, from a worthy Captain to a Member of the honourable House of Commons.*

Die Martis 4 Aprilis 1643.

It is this day ordered by the Commons in Parliament, that these two Letters concerning Sir *Hugh Cholmley's* Revolt, and the re-taking of *Scarborough* Castle, shall be forthwith printed and published.

H. Elsynge, Cler. Parl. D. Com.

LONDON,
Printed for *Richard Best*, and are to be sold at his Shop neer *Gray's* Inne-gate in Holborn, 1643.

April 7.

A Letter from Sir JOHN HOTHAM *to Maſter Speaker of the Honourable Houſe of Commons.*

SIR,

AM very ſorry, I have this unhappy occaſion to write to you, which is Sir *Hugh Cholmleys* Revolt; who has of late taken a Commiſſion from the King, for the forces hee had raiſed by authority of Parliament, & for the Caſtle of *Scarborough*; It ſeems he thought at firſt to have carried it ſo cloſely, as to have (before I perceived) retired all hee had in this Towne, and for that purpoſe ſent Captaine *Buſhell* with a Ship and ſeven peeces of Ordnance in her; But as God would have it, I had the night before a ſecret intelligence ſent me of it, and ſo have the Ship and Ordnance ſure: And thereupon inſtantly diſpatched a Catch to Captaine *Haddock*, and our Ships that ride Northward to give them notice of it, leſt little ſuſpecting his revolt they might put into that Haven and be entrapped, and my Catch being at Sea well mann'd and having in her four ſmall Guns, met with a *Scarborough* Ship and Ammunition going from the Parliament to him, which was three pieces of Ordinance, twenty barrels of powder, forty Carabines, ſome Piſtols and Swords, and two great Fats of Match, all which they ſeiſed upon, and brought hither, and ſhall, God willing, be better employed. Captain *Buſhell* proteſts deeply his innocency, and more then that he was to bring back ſome of Sir *Hughs* things from *Hull*, he knew not any thing of the buſineſſe, and ſweares to mee hee will doe his utmoſt ſervice for you. Moſt of Sir *Hughs* Officers, and a very great many both of his horſe and foot have forſaken him, and are now at *Hull* with mee: Sir *Thomas Norteliff*, a ſon in law of mine came from him to mee yeſternight with thirty good horſe, and tels me he hopes, the reſt will follow his Captaine, Lievtenant *Vanderhurſt* came with him, Captain *Ledgard* a Kinſman of mine, that I ſent from hence, hath likewiſe left him: But Lievtenant Colonell *Alured* was the firſt that conſented to joyn with him in this bad action. Thus have I truly related to you by my firſt opportunity, the whole progreſſe of this unfortunate attempt, wherein hee hath utterly loſt himſelf, but God be bleſt, done your buſineſſe no prejudice.

The two Dutchmen are exceeding gallant men, and have done you very good ſervice, the ones name is *Froome*, the other *Vanderhurſt*; I have in your name, aſſured them of your conſtant reſpect to all fidelity. Sir, there ſhall no opportunity of doing the Houſe ſervice ſcape mee; and ſince I ſent Captaine *Buſhell* thither, hee has performed his Truſt gallantly, impriſoned one *James Cholmley*, whom Sir *Hugh* had left there; and ſeized upon the Caſtle. I ſent my Catch with more Souldiers to relieve him, and twenty pound to the Souldiers in the Caſtle to drink.

Sir, I ever remayne your moſt humble Servant,

Iohn Hotham.

SIR,

ALthough I cannot but believe you have already heard of the rendring the Caſtle of *Scarborough*, by Sir *Hugh Cholmley* to the Cavaliers, yet becauſe (it may be) ſome may be deſirous to be ſatisfied how it comes to paſſe that a Fort of that ſtrength ſhould be put into another hand without bloud, to give you & al the world ſatisfactiō in that particular, I have addreſſed theſe unto you being my old friend and acquaintance, and blame me not (I beſeech you) if in doing it I exceed the bounds of a Letter, for I deſire to ſet forth all the circumſtances according to truth, and when I have ſo done let the blame ſtick where it is, I hope my ſelfe and other the Officers who quitted the employment, ſhall appeare to be honeſt men, and to have done nothing but what was fit for thoſe who had a care of the publick, as well as their own private intereſts.

Upon Friday the tenth of March (as I take it) Sir *Hugh Cholmley*, to whoſe truſt the Caſtle was commited by Parliament, and by him to me in his abſence came to *Scarborough* from *Beverley*, whither upon the taking of *Stamford* bridge by the Enemy, he was retreated from *Malton* (it being conceived not tenable, as the Enemies forces then lay.) I dare not ſay that at his return thither, he had any intention to betray the Caſtle, for the very next day, hee call'd my ſelfe and the reſt of his Officers to conſult touching the putting of

forces

forces into the Caſtle of *Pickering*, and the breaking downe *Yeddingham*, and *How bridges* for the preſervation of *Pickeringlythe* which all of us conceived to be very neceſſary, and for that purpoſe Captaine *Froom*, a German, who commanded his owne troope, Sir *Tho: Norteliffe* with his troop of Dragooners, and another troop of Dragooners commanded by one Lieutenant *Strongways* (*Medley* the Captaine being formerly taken priſoner at *Tarum*) were ſent abroad, but by the way they found the Enemy was got before them, and had poſſeſſed themſelves of *Pickering* Towne and Caſtle with ſome other Towns not far diſtant, and had placed divers Muſquetiers at *How* bridge (being the moſt conſiderable) for the ſecuring of that paſſage againſt us: So that it was utterly impoſſible for them without certain ruine, or at leaſt extream danger to effect that they were ſent for. Yet falling happily upon ſome of the Enemies forces at *Thornton*, who were newly come thither from plundring Sir *Iohn Hotham* and his Tenants at *Fyling* they reſolved to charge them, which accordingly they did, not ſurprizing them in their quarters, as was falſly ſuggeſted by the other party: for Captain *Froom*, cauſed a Piſtoll to be diſcharged at the Town end, and a Dram to be beat a quarter of a mile ere he came to the Towne, by which the Enemy had the alarme, and put themſelves in a poſture of defence, but God gave the victory to us, and delivered into our hands one and twenty priſoners, of which one was a Serjeant Major, another a Captain, a 3d. a Lievtenant, two Cornets, with one of their Colours, two Quarter-maſters, three Corporals, a Trumpeter and a Farrier, the reſt were common Troopers, there being at that time two or three Troops more of the Enemy within 12 ſcore (who had not the ſpirit to aſſiſt their fellows) and neere upon 500 more within a mile or two, which occaſioned our men (having intelligence of it) not to proſecute that ſucceſſe ſo fully as otherwiſe they would if the Enemy had been further diſtant: Theſe priſoners were brought to *Scarborough*, where they were uſed with all humanity (wherein it muſt be acknowledged, hee hath not been awanting to any he hath heretofore taken; notwithſtanding the cruell uſage of his men which were taken at *Tarum*: After ſome time letters paſſed betwixt him, Collonel *Goring* and others, and upon one day two Trumpets came to *Scarborough*, the one from Collonell *Goring* at *Yorke*, the other from Sir *Francis Mackworth* at *Thornton* where the forementioned conflict was, and where the Enemy at that time lay quartered. My ſelfe and others were made believe theſe Trumpets came for exchange of Priſoners; though I confeſſe I wondered much two Trumpets ſhould come from two places at one time for one and the ſame buſineſſe; Yet ſuch was my reſpect unto him, and my confidence in

his fidelity, that I ſoone anſwered my ſelfe, with this that it might well be, and ſo, ſaid nothing of it to any man. I doe not know what the contents of thoſe Letters were, but after that, I found, he would at ſeverall times advance the Kings and the Earle of *Newcaſtles* Forces, exceedingly undervaluing thoſe under the command of the Earle of *Eſſex* and the Lord *Fairfax*, hee often affirmed hee was ſleighted by the Parliament, to whom he had ſeverall times written for ſupplies, but could never obtain them in that meaſure that hee deſired. What his intentions were in it whither to ſound my fidelity, or for ſome other end I know not, but I indeavoured to give him as ſatisfactory an anſwer as I could, yet did not all this time imagine or conceit that he intended any way to defraud the truſt concreded to him by the Parliament.

Mr. *James Cholmely* his kinſman (whoſe ſonne ſerves the Earle of *Crawford*, and who I feare hath had too great an influence upon him in this buſines) was afterward (as I imagine) ſent to *Yorke* about the effecting of this fine deſigne, though at his returne he gave it out with many deep proteſtations that riding into the Country about ſome buſineſſe, hee was made priſoner by the Enemy about 6 miles from *Scarborough*, and carryed to *Yorke*, from whence by means of ſome friend and acquaintance he there meet with, hee ſaid, he had happily eſcaped.

On Munday the 20. of March Sir *Hugh Cholmley* rid early abroad with one ſervant onely, and leſt I ſhould ſuſpect ſomething, ſent one to me, to tell me he was gone to meet Sir *John Hotham*, that they might conſult touching the ſending of Forces to him for clearing that ſide of the Countreys: but he deſired if any asked for him, I ſhould ſay he was gone to *Whitby* his owne houſe to take care for the preſervation of it and the Towne, which had formerly made good expreſſions of fidelity to the King and Parliament. I expected he would have returned at night, but finding he did not, wondered at it, yet feared no change, becauſe I ſuſpected nothing, conceiving the place of meeting with Sir *John Hotham*, and the length of the conſultation might very well retard his returne till the next day. He then returned and told me, hee had ſtayd the night before at *Ganton* (a friends houſe to us both being 6 miles from *Scarborough*) which becauſe I knew nothing to the contrary, nor dreamed of any falſity, I did eaſily beleeve. On Thurſday morning he ſent Captaine *Browne Buſhell* to *Hull* with a ſmall Ship, which he and I, and ſome others had newly ſet forth to reſtraine proviſions for going to *Newcaſtle*, with directions to bring from thence certain money and other things which lay there for him, but I was neither made acquainted with his going by Sir *Hugh* nor ſuſpected

any

any ill intentions for delivery of the Caſtle untill Friday betwixt 7 and 8 of the clock at night that he ſent for me up into the Caſtle (where he lay) and after ſome diſcourſe fell to magnifie the Kings forces, and at laſt told me plainly he was at *Yorke* on Munday before with the Queen, that he reſolved to hold the Caſtle for the King, and by Commiſſion from him, and that hee intended the next day ſo to declare himſelfe, asking me my reſolution concerning it. I told him, he gave me very ſhort warning; Yet I hoped (although I conceived he had dealt very ill with me being his neere kinſman, and whom hee had ingaged in the ſame ſervice with him) to capitulate touching the rendring of the Caſtle without making me acquainted before hand with it that I might provide for my owne ſafety) he would give me leave to uſe my conſcience, which he ſaid he was willing to doe; I then deſired him I might have liberty to paſſe to *Hull* with my wife and children, and that I might have a note from him to that purpoſe, which he promiſed to doe; and further, that if I were taken by the way, he would procure my inlargement. I ſpake to him further concerning his breach of truſt, and told him what a diſhonour it would bee to himſelfe, and what a ſtaine to his poſterity thus to violate it, and would gladly have perſwaded him to have continued faithfull, offering to goe poſt my ſelfe to *London* for him, and to labour to obtaine ſuch conditions for him from the Parliament, as he ſhould approve and like of; But he anſwered he was ingaged and reſolved to performe what hee had promiſed, and ſo I left him, and preſently went into the Town to conſult with a friend what courſe to run, but he not being within, I returned to my owne houſe. About ten of the clocke at night I received letters from *Hull*, by which I had notice of his reſolution, together with a packet to himſelfe from Sir *Iohn Hotham*, which becauſe I conceived there might be in it ſome good advice, and for that I was deſirous hee ſhould conſult with his pillow about it, I was very carefull to ſee delivered, and therefore ſent one of my ſervants up with it to the Caſtle. It ſeemes the Letters were of another effect then I ſuſpected, for Sir *Iohn Hotham* having notice of his reſolution to render the Caſtle, and conceiving Captaine *Buſhell* was by him imployed to *Hull* with no good intent, and not knowing whither he might comply with him or not in that bad action, had made ſtay of Captain *Buſhell*, and the Ship, and thereof gave him notice by thoſe letters. He wiſht my man to tell me I ſhould come to him to the Caſtle in the morning, which accordingly I did; He told mee what Sir *Iohn Hotham* had done to *Buſhell* and that he muſt ſtay mee in lieu of him till hee were delivered, yet promiſed to proteſt mee from violence, and that I ſhould not receive the leaſt

pro-

prejudice, and upon my faith given not to ſtirre without his licence, he was content I ſhould walke at liberty. I preſently diſpatcht a meſſenger to *Hull* to give Sir *Iohn Hotham* notice of theſe proceedings, and indeavoured my ſelfe in the mean time to get my goods on Shipboard, that I might take an opportunity of getting my Family and them away (if it might bee) though I ſtayed behinde my ſelfe. After my departure he ſent for Sir *Thomas Norcliffe*, Captaine *Froom*, Captaine *Vanderhurſt* a Dutchman, who commanded his Foot company, and other his Officers to whom hee imparted his reſolution. Sir *Thomas Norcliffe* ſo much miſliked the buſineſſe, that he preſently departed to *Hull*, *Froom* told him he would be ready to ſerve him in an honeſt way, but never uſed to bee of the Traytours company, *Vanderhurſt* and ſome others tooke time to deliberate. About nine of the clocke *Froom*, *Vanderhurſt* with about 8 or 9. troopers came to my houſe to adviſe with me what was to bee done; We debated the buſineſſe, and truly the Souldiers were very ill pleaſed that he dealt ſo with us, and ſhowed themſelves very forward to have marched up to the Caſtle, and have made him priſoner. The men were all ſtrangers to me, and two of them to this Kingdome, and therefore I held it no great diſcretion to diſcover my ſelfe too farunto them whoſe hearts I knew not, nor whither ſome of them might not be ſent by him to ſift and circumvent me, and it may be, if I had ſhewed my ſelf extreme forward in it, ſome of them might have been jealous of me, becauſe I was his kinſman: I returned this anſwer; That for my owne part I would adventure my skin in the quarrell as freely as any man, but as for attempting to ſurprize the Caſtle, I could not aſſent unto it for theſe reaſons; It was a place of great ſtrength, and advantage to him that was then within it, The Inhabytants of the Towne were extreme malignant, wee had not felt the pulſe of the Souldiers, nor knew how they ſtood affected, nor what the Gunners intended to do, who were the men muſt do much of the buſineſſe if it came to action (three of which were but newly brought in by him, and one or two of thoſe three had formerly borne part in a mutiny which was made againſt one in the Towne by ſome ill affected perſons for which I had puniſht them, and therefore had the leſſe reaſon to truſt them.) But beſides all this, I told them there was a powerfull enemy at hand (or at leaſt within call) from whom we muſt expect certaine ruine if wee ſhould ſhow our ſelves, and not goe through with the buſineſſe as wee deſired. As we were thus debating the buſineſſe, comes one in and informes us, that there were two Troopes of horſe at the Townes end, which quite ſpoyled all our buſineſſe, for although the report was grounded upon a miſtake, either of ſome

market

Market people who were then comming to the Market, or elſe of Sir *Thomas Norcliffes* Dragoones, many of which went that day from *Scarborough* after their Captaine, yet becauſe it was not without probability, it cauſed us to breake off our diſcourſe, and this was the very reaſon why wee did nothing, for it could not ſinke into our heads that any man of diſcretion ſhould bee ſo impudent as to betray a Fort, and have no power of the Enemy to joyne with him in caſe he ſhould find oppoſition within, eſpecially when the chiefe Officers had not bin formerly conſulted with, nor their affections tryed, nor any party made amongſt the Souldiers, to make that good which was intended. After this I had ſeverall thoughts what to do. It grieved mee to ſee the Caſtle thus loſt, but I was jealous of my power to helpe it: Many things came into my mind, and a great conflict I had in my ſelfe touching the point of aſſaſſination, and whither in point of conſcience, it were lawfull without any by-ends of ones own to kill an Enemy to God and his Countrey, as my heart told me he was, and ſo taking him away in this ſin, ſend him in all probability to Hell. At laſt I reſolved *in dubiis, optimum eſt ſequi tutiorem partem*, and therefore chuſed rather to watch an opportunity, if I could to make him priſoner, To which purpoſe I went up to the Caſtle, I conferred with ſeverall Souldiers, whom I found cordiall to the Cauſe, yet fearfull to ingage themſelves without good force to back them. I ſpoke with an Officer who muſt be nameleſſe, who ſeemed much to lament the Colonels Apoſtacy, and deſired of me to know what was to be done; I asked him if he would be honeſt, he proteſted he would, I wiſhed him then to clap to my Lievtenant (whom he had corrupted, and who then ſtood like *Cerberus* keeping hell gates) as I would to the Colonell, and wee would make them both priſoners. Hee askt mee touching the affections of the Souldiers, I told him I was confident, they were right and would ſtick to us; ſo downe we went to the Guard together, to ſee the number of them, and to prepare them before hand for our intended deſigne: Juſt as wee were going downe came the Colonell, and three or foure of his ſervants armed with Piſtols, ſo that wee were forced to breake off our communication, and went along with him: As we came by the Guard he ſtayed and told the ſouldiers what he intended, but proteſted hee aymed at nothing, but the peace of the Country and obedience to the King, I hearing that anſwered I hoped we had not bin in a way of rebellion all this time. At which word hee catched mee by the hand and calling for halfe a ſcore musketteires ſaid he would teach me to rule my tongue: I told him if he hangd me I muſt and would ſpeake having ſo good reaſon for it, and ſo was I carryed guarded with his ſervants and thoſe Muskettiers to his houſe where I remained

till upon ſetling of both our hot bloud, he was content to let me goe, with my wife, children and goods to *Hull*, upon my promiſe firſt made to procure Sir *John Hotham* to inlarge Captaine *Buſhell* within two dayes, or elſe returne to *Scarborough* within that time, which I aſſured him I would do; and therupon had his licence to depart that night by ſea for *Hull*. On Munday I there arrived and that day obtained *Buſhels* inlargement who the next day returned to *Scarborough*, but never got any thankes for it from him who ſeemed ſo tender over him as you ſhall heare afterwards. Captaine *Froom*, and Captaine *Vanderhurſt* followed me with almoſt all the troope, and divers of the foot ſouldiers who now ſerve under me at *Hull*, where by Sir *John Hotham* I am againe put into imployment as are alſo the other two Captaines, *Froom* being made Captaine of the troup hee brought with him and *Vanderhuſt* his Lievtenant according to their owne deſires. And thus Sir, you have all the particular circumſtances of this bad action; let me begge your patience but a little and you ſhall have the ſecond part of the ſtory, which I hope will give both your ſelfe and all honeſt men better ſatisfaction.

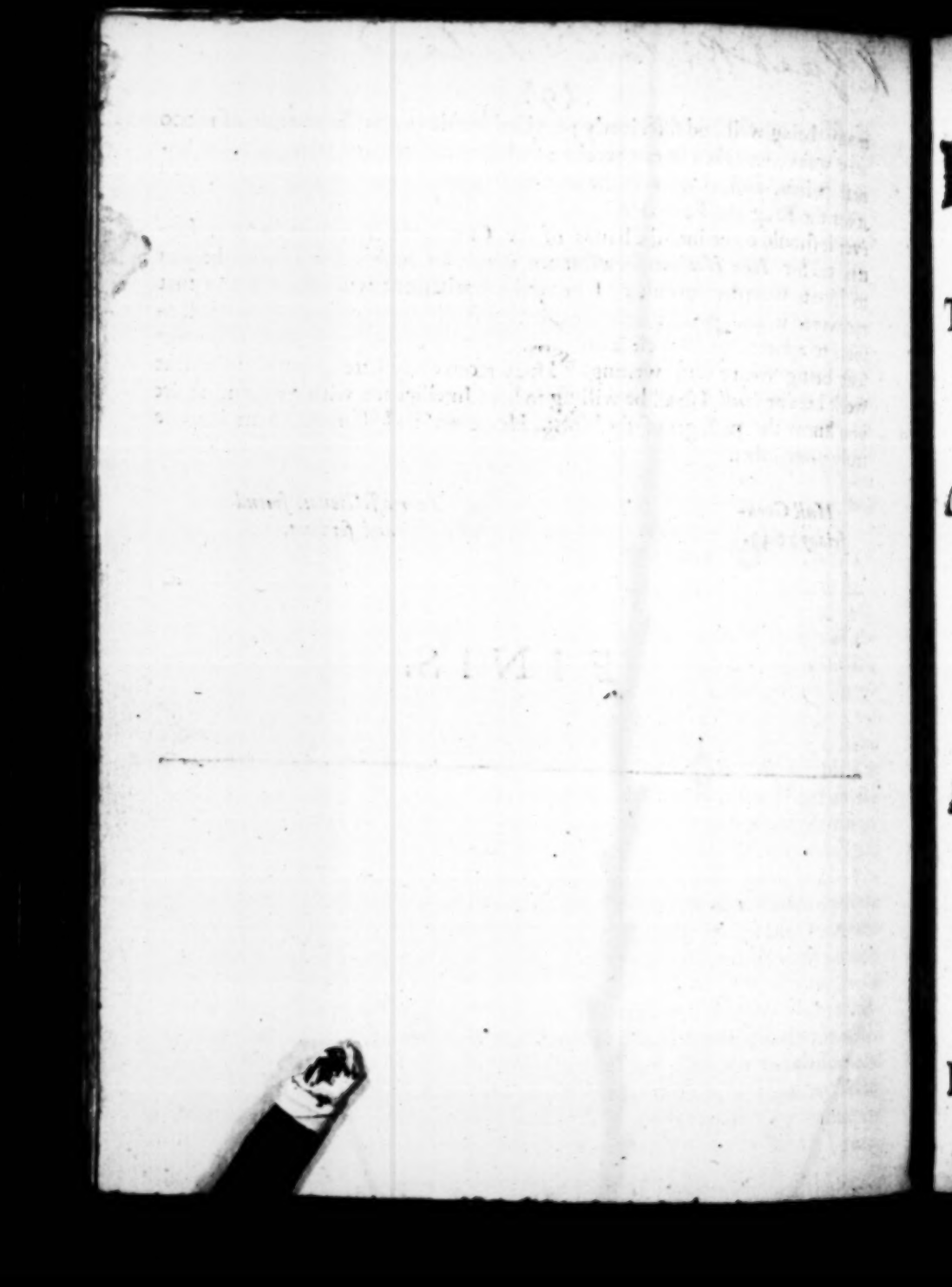
Captain *Buſhell* (though Cozen German to the Collonell) did ſo little approve of his kinſmans ways that he made many proteſtations ere he went from *Hull* to recover the Caſtle thus perfidiouſly loſt. It fell out happily that Mr. *Iames Cholmley* a man of no great experience was made Captain of the Caſtle and *Henry Buſhell* (who is Captain *Buſhells* Brother) his lievtenant. The two brothers conferre together and at twelve of the Clock at night, on Thurſday laſt the Captain with 4 more was let in by his brother, who had prepared the Souldiers (ready enough to revolt from that ſide they liked not) with Beere and Tobacco, he acquainting the ſouldiers with his intentions, they promiſed to ſtick to him, the ſergeant who commanded the guard was layd hold on, the Gunners were next ſurprized; but ſwore fidelity, there was nothing left now but to get the Tower, a place of great ſtrength where the Captaine was lodged, and in which all the amunition and proviſions for the Caſtle were layd. For the effecting hereof the Serjeant was cauſed to knock at the gate and to tell the keeper of the Magazin who came to know what was the matter that there was an alarme in the Town and that the ſouldiers muſt be furniſht with powder and ſhott, Credit being given hereunto and the gate opened *Buſhell* entred with his ſouldiers, commanded the delivery of the keyes and thereby became Maſter of the Caſtle without one drop of bloud ſpilt on either ſide and in it of the new made Captain, and the next morning of one Captain *Sunderland* and ſome other Cavaliers who were come to rejoyce withtheir new gotten freind. And thus the Caſtle of *Scarbrough* which both in my owne and the opinion of

many being well and ſufficiently provided is able to oppoſe an army of 10000 men was twice taken in one weeke: firſt by treachery, and afterwards by honeſt policy, and is now in the hands of Captain *Buſhell*, who vowes to hold it for the King and Parliament, and ſooner to blow up the fabrick then that ever it ſhould come into the hands of the Cavaliers: This day he writ Letters to Sir *Iohn Hotham* for aſſiſtance, which he hath taken care to be ſent to him to morrow morning. I hope the Parliament will thinke of him that recovered it, and give him ſuch requitall as ſhall incourage both him and all others to adhere and ſtick cloſe unto them: I will trouble you no further at preſent being weary with writing, If I may receive any letters from you the next week here at *Hull*, I ſhall be willing to hold Intelligence with you, and to let you know the paſſages of the North. However, Sir, I aſſure you none is more truly yours, then

Hull Good-friday 1643.

Your affectionate friend and ſervant.

FINIS.



A

DECLARATION

CONCERNING

The present Treaty of Peace, between his Majesty and both Houses of

PARLIAMENT.

Containing the severall Reasons, why the wel-affected Subjects of this Kingdome ought to imbrace either

Peace, or Warre,

His Majesty assenting, or dissenting the present Propositions, propounded by the High Court

OF

PARLIAMENT.

LONDON Aprill 7.
Printed for *J. H.* and *Hen. Hutton*, 1643.

A

DECLARATION

CONCERNING

The present Treaty of Peace, between the Majesty and both Houses of

PARLIAMENT

Containing the several Reasons, why the mentioned Subjects of this King [illegible] to embrace other

Peace or Warre,

His Majesty assenting, or dissenting the present Propositions, propounded by the High Court

OF

PARLIAMENT.

LONDON Cap. 7.

Printed for J. H. and Hen. Elsties, 1643.

A Declaration concerning the preſene Treaty of Peace, betweene His Majeſty, and both Houſes of Parliament.

THe Lords and Commons aſſembled in Parliament, (having taken into ſerious conſideration, the manifold diſtempers of this Kingdome, occaſioned by a malignant party, too prevalent with his Majeſty, by which meanes this Kingdome is at this time ingaged in a civill, and deſtructive war, through many difficulties have endeavoured all poſſible meanes to give a period to theſe calamities which lye, and dayly encreaſe upon this Nation, eſpecially to cloſe the diviſions that have happened between his Majeſty and both Houſes of Parliament, for which end they have concluded of a Treaty, and ſent ſuch Propoſitions to his Majeſty, as are both full of honour and ſecurity to his Majeſty, and his Kingdomes of England, Scotland, and Ireland.

Yet notwithstanding all the endeavours of that high and honourable Councell, so mallicious and envious are many men in this Kingdome, both about his Majesty, and in this Citie, that they labour rather to increase these divisions, then to cure those desperate wounds which their former malignancy hath made in this distracted and distepered Kingdome, they cease not, but adde more fuell to that fire which flames to high already, for by their scandalous reports they dayly stigmatize and brand that honourable Assembly with false and libellous reproaches, terming them factious, seditious, peace-breakers, with many other contumelious base slanders, when it is apparent, that the said reports are raysed by persons of mean condition, and evill affected to the Religion and peace of the Kingdome, for all wise men know and all honest men must of necessity confesse, that the high Court of Parliament hath, and doth labour earnestly to settle a religious Peace in these his Majesties Realmes, and Dominions.

By these delusive practizes they make the world believe that they are the onely desirers of peace,, when indeed they rather desire a continuance of the Warres, they having no other meanes to defend and maintain that cause, which they favour, (namely) Popery, and Prerogative.

Therefore that their practizes may be made apparent, & that the world may discern whether they desire a true and religious peace, or whether for some sinister end to themselves, they counterfit, and under that notion, gain power to perfect their destructive designes, here is set down the severall reasons why we ought to desire peace, or embrace Warre, contained in this following discourse.

1. In respect of God.
2. In respect of our selves,
3. in respect of Ireland,

1. In respect of God, that the Lord of Hostes may be glorified thereby for it must be a religious peace that must propagate the Gospell, and cause Religion to flourish and increase in this Kingdome, and not a civill and destructive Warre.

That this is apparent, we may behold a pleading and bleeding president in Ireland, a Kingdome that not many yeares agoe was inhabited by creatures that scarce knew that there was a God, having no other instructers, then naturall instinct, yet that place being setled in Peace, it was become a fruitfull plantation, being inhabited by protestant professors, to the Glory of God, and admiration of Forraign Nations, but on the contrary, looke upon it now, involved in bloud, overrun with that rebellious Rout of blood-thirsty Papists, who have the same Designes on foot here in this Kingdome to further our destruction, and roote out and utterly extirpate the Protestant profession out of these his Majesties Dominions, there you may behold how some few Months War hath ruined and destroyed the fruits of above twenty yeares Peace, so that now it is become an habitation for Wolves and Tigers, and the Temples of God, defiled with Idolatrous Images.

Therefore this may serve as one especiall reason why this Kingdome ought to seeke peace, it being for the glory of God, and propagation of the Gospell; therefore I wish all men would take up the saying of Christ, *Mat.* 5. 9. Blessed are the Peacemakers, for they shall be called the Sonnes of God.

2. In

2 In reſpect of our ſelves. That every man whoſe perſonall ſubſiſtence depends on his artificiall practice, hath cauſe to embrace peace, I need not declare: for the remembrance of what they enjoyed by peace formerly, and the ſenſe of what they ſuffer by this preſent war is an effectuall motive to induce them to deſire the ſame.

3 In reſpect of *Ireland*, becauſe without a ſpeedy peace that Kingdome is irrecoverably loſt, and made a prey to thoſe bloudy and inſulting tyrants, and being loſt, then we lie open to the bloudy practices of the ſame power which hath ſo great a party in that Kingdome, then we have ſmall hope to reſiſt, being already divided amongſt our ſelves.

Theſe conſiderations (doubtleſſe) have been the motives of this preſent Treaty, there being no deſire, I preſume, in any Member of that honourable Aſſembly inclining to war, if upon honourable termes our Religion, lives, lawes and liberties may be ſecured.

But on the contrary part, if the Propoſitions propounded by the Parliament ſhould not take effect, then the Commons ought rather to embrace warre, and that for theſe reaſons.

1 In reſpect of religion, that being Gods cauſe.

2 In reſpect of the Lawes, that being the Kings cauſe.

3 In reſpect of the Parliament, that being the ſubjects cauſe.

4 In reſpect of the unjuſtneſſe of our enemies cauſe, being an unbounded Prerogative, and an Antichriſtian religion: the onely aime of the Papiſts the chief incendiaries in theſe unnaturall wars) grounded upon flattery and ceremony, contrary to Gods Word, and the lawes of the Kingdome.

1 In reſpect of religion. That we had many innovati-

ons

ons crept into the Church, I think the greateſt Hierarchiſt will not deny, and that the beginning to purge the Church of thoſe innovations, was the firſt ſtep to this diviſion, cannot be denied. Now that a Nation ought to take up armes to oppoſe thoſe that ſhall not onely bring in ſuch innovations and idolatrous worſhip into the Church, but alſo raiſe forces to abet and maintain the ſame, is apparent: for that land or people that ſhall ſuffer idolatry to remain in it, is threatned to be deſtroyed, *Jer.* 44. 21. and how ſhould a nation have power to purge their land of idolaters and idolatry, but by riſing with one heart and one mind, like the Tribes of Iſrael againſt the Benjamites, to puniſh thoſe that have committed iniquity in our Iſrael.

2 In reſpect of the Lawes, that being the Kings cauſe. That the Lawes are the authority of the King (I preſume none will queſtion) and if ſo, then conſequently thoſe men that ſhall labour to deſtroy the power and authority of the Law, do as much as in them lies to deſtroy the authority of the King, ſince the Kings Authority is derived from the Law, and not the Law from the King alone. Now that they endeavour to deſtroy the Law of this Land is apparent, in their practices to diſſolve this Parliament, contrary to all Law, when the King himſelf hath confirmed this Parlitment by a known law: in doing whereof they endeavour to deſtroy his Majeſties power, and make his word of no effect. Therefore for this cauſe all thoſe that are true ſubjects to their King, are bound in this point to take up arms for the defence of the Lawes, in which conſiſts His Majeſties honour and Regall Authority.

3 In reſpect of the Parliament, that being the ſubjects cauſe. That in the continuance of Parliaments conſiſts the benefit of the ſubject, is apparent by the many preſſures

that

that were throwne upon them in the intervals of Parliaments, when the Lawes were abused, and the subjects oppressed by those persons which should have preserved them from oppression, is manifested by these late yeers experience, and that by the wisdome of this Parliament those things have been redressed for the present, and those oppressors for ever disabled of the like practices, except they can compasse their ends by this war, therefore we are bound in respect of our own security to ioyn with the Parliament in the defence of this cause, which tends only to the future security and liberty of the subiect.

Lastly, in respect of our enemies cause, an unbounded Prerogative, and an idolatrous Religion, grounded upon flattery and ceremony. That Prerogative is preiudiciall to the subiect, let *France* be your example, and that Ceremony contrary to Law and Religion, is a rag of *Rome*, look into *Luthers* Works, where he shewes the reasons of his falling off from the See of *Rome*, and then no doubt the greatest Royallist will cry down Prerogative, and the moderatest Conformist will shun their Ceremonies, and prove a Reformist, and ioyne with the high Court of Parliament in the maintenanee of a cause so acceptable to God, so serviceable to the King, and so beneficiall to the Commonwealth.

FINIS.

THE KINGS CHRONICLE

Latter SECTION.

WHEREIN

The *way*, the good *Kings*, *Priest* and *People* have taken for the *well-posturing the Kingdome*, is fully declared, and made glorious before the Eye of the Beholder by *GODS* own Right Hand, for the encouragement of all, who will walk in the same *way*, observe the same steps and motions there; and fixe their Eye upon the same *Marke*, The *Glory* of GOD; Their owne and the Peoples safety.

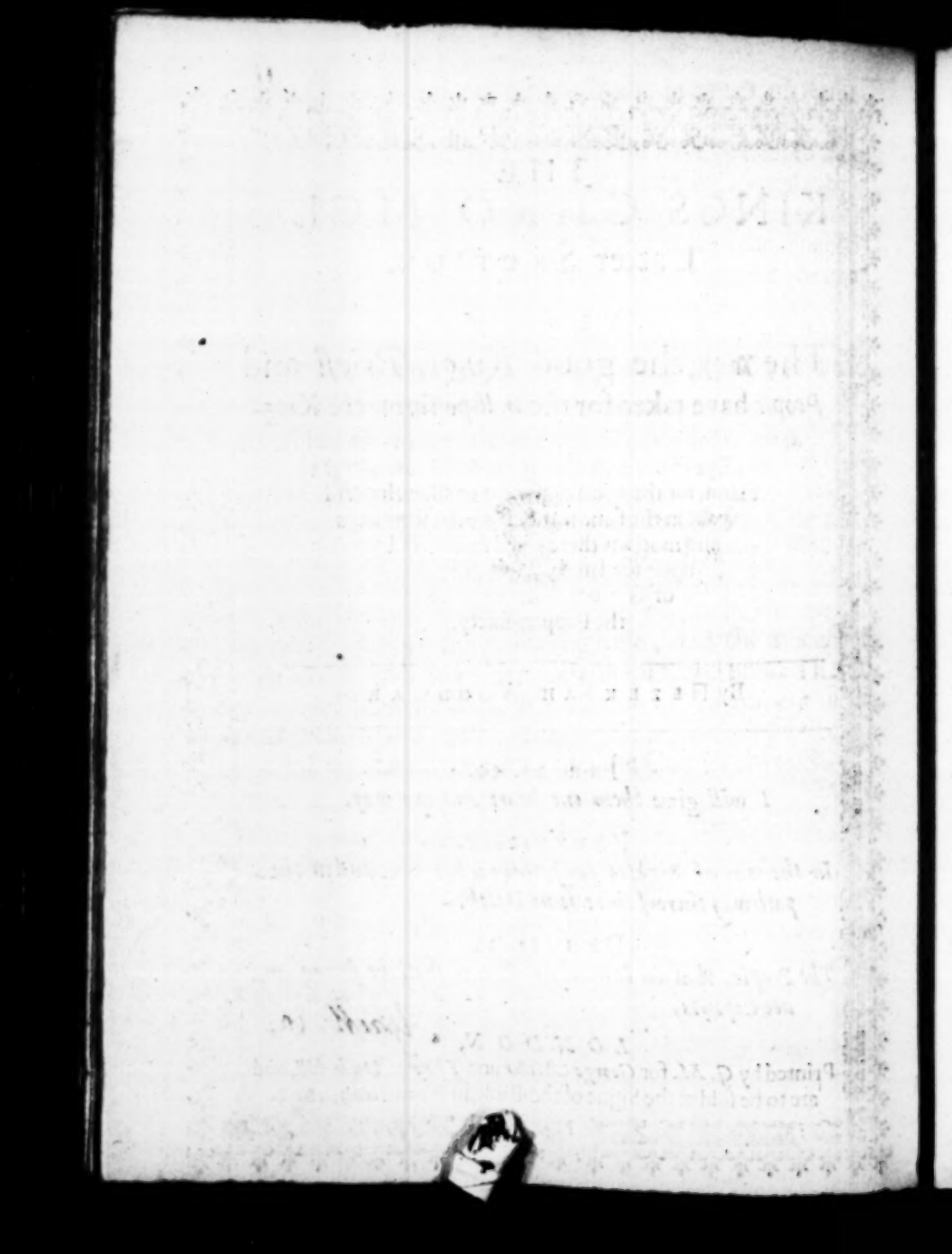
By HEZEKIAH WOODWARD.

JER. 32. 39.
I will give them one heart and one way.

PROV. 12.28.
In the way of Righteousnesse there is life: And in the pathway thereof there is no Death.

DAN. 11. 32.
The People, that doe know their GOD *shall be strong and doe exploits.*

LONDON, April. 10.
Printed by *G. M.* for *George Miller* and *Thomas Underhill*, and are to be sold at the Signe of the Bible in *Wood-street*, 1643.



TO THEIR

EXCELLENCIES

ROBERT Earle of *ESSEX* Lord Generall of his Majesties Army by Land:

ROBERT Earle of *WARWICK* High Admirall of his Navy by Sea, for the Defence of the KING and KINGDOME; his Crown, their life, Religion, Lawes, Liberties. *GRACE and PEACE be multiplied.*

WHen I looked upon the subject & matter of this Book, the History of the good Kings their *good way, good Aymes, good ends; The glory of God*, Their owne and their *peoples safety*: I thought so honourably of it, as that it would become the hand of the highest Person in the Kingdome. But considering again, That my selfe, the lowest of ten thousand, has his hand in it, my thoughts fell very much in my own sense, and much also in my *Dedication*, from a *King* to his *Subjects*; notwithstanding, I think so honourably of it still, and still shall so thinke (not as it comes from my hand, but) as it comes from *Gods*

 mouth,

mouth, That the *Dedication* will become two Persons, though *Subjects*, yet the most *Excellent* in three Kingdoms. Such are You, who, feeling the weight of Duty to Your *Prince* and *Country*, doe wish from an entire and ingenuous heart, *O King live for ever*: And to his *Kingdom*, That it may be the *Lords Kingdom*. Vpon this, The noblest design that ever was on foot, You do move, laying out Your selves and jeoparding your lives, To maintaine the *Cause* of *God*, His *Gospell*, The *Crowne* of Your *King*, The *Glory* of the *Kingdome*.

You will find a mighty resistance, *All* the *Powers* of *darknesse* against you, the *King* of the *bottomles pit*, and all his Subjects *associated* now and *folden together like thornes*. But You cannot be discouraged, The *God*, Whom You serve is *Great*, The *Cause* You Owne and Appeare for, is His *Cause*: The *way* You are in, is troden before You, by all the *truly Noble* of the world, who made themselves and their people a *Blessing*. You can suffer no more from the *tongue* and *hand*, then what all the good *Kings* and *Princes* have suffered before You in this *way*, not *more hard words*, nor *more ungodly deeds*. You cannot be brought to greater *straits*, then these *Nobles* have bin in before You: A *Ship tossed with Tempests*, is the *Embleme* of

the

the Church: So He ſuffers the *Cauſe* of His Church to be carried as a Ship in a Storme, now *VP*, and yet the Righteous are where they were, not raiſed above the height of an holy confidence and humble dependance, knowing the manner how *GOD* brings His People to a *wealthy place*; Then *DOWN*, That the wicked may riſe in their hope, may be *lifted-up*, and made *lively* and *ſtrong* to proſecute their owne *way*, and to haſten their owne ruine. But ſtill *GOD* is the ſame, as wakefull as ever; His *Cauſe* the ſame, and it ſhall be as victorious as ever, and the more oppoſition has or ſhall be made againſt Him, by the *Aſſemblies* of the wicked; The more glorious the victory ſhall be; And the more weight ſhall be added unto Your Crown of *Glory*, who have not forſaken their Maſter in the *houre* of *Temptation*, but have ſtood by Him, have owned His Cauſe, laid out Your Selves for Him.

So You have done; ſurely the *Lord* remembers this, and will let You know, What a good *Maſter* You have choſen; His *Attributes* ſhall be laid out for You; His *VViſedome*, *Power*, *Goodneſſe*; As You have laboured to advance His *Name*, He will make Your Name to *ſpread*, and to caſt a ſavour, ſweeter then the moſt precious oyntment

to all Generations, when the Name of the wicked ſhall rot, and their memoriall be as the *Cities, GOD over-threw and repented not.*

Now bleſſed be *GOD*, Who hath inſtructed You to *Diſcretion*, giveth *Courage* and *Might*, that You can be valiant for *the Cities of Your GOD*, and can reſigne all into His Hands, to doe that, which is good in His Eyes. That which He do's is *good* ſtill, and will be beſt at the laſt. In the meane time You know You ſerve a *good Maſter*, and have a *good Cauſe* in hand; And therfore can ſay with the whole *Family of GOD*; *The LORD is our Iudge, The LORD is our King, He will ſave us.* Amen ſay all, That love and feare the *Lord* all the world over, *Amen* and *Amen.*

THE

THE PREFACE to the *CHRONICLE*.

WE *have ſeene the wayes of* Ahabs *Houſe, whether they led, and their counſels whether they tended, To the Deſtruction of all* Judah; *A Deſtruction at which the Nations ſtood aſtonied, for it was A caſting out of* Judah *from out of* GODS *ſight, A removing of them farre off, whom He had brought ſo neare, by ſo many engagements. If we have let this ſinke downe into our hearts, This* Deſtruction from the LORD *upon His owne people,* will be a Terrour *to us, ſo as we ſhall reade and feare, and doe no more* preſumptuouſly.

We come now to behold the way *of the good Kings;* one *and the* ſame *ſtill, not* varied, *not any* turnings *or* windings *there, (The* wayes *of the crooked* Serpent: *) But* direct *on and* forward, *By the ſame* Rule; *To the ſame end; In the uſe of the ſame meanes. This requires all obſervation: That theſe good Kings, all and every one, had a* ſingle eye, *and ſuch were their Aymes: They ſet before their eyes,* honeſt *and* good ends, The GLORY of GOD: And the advancement of His Kingdome: *They were reſolute, conſtant, and true unto thoſe ends (not fickle, not off and on) And they moulded and ſhaped their actions thereunto, by* love, *which* formes *a* Perſon *nothing more dexterouſly;* Love *to* GOD, Love *to His* Truth, Love *to His* People, Love *to their* Peace. *To ſumme up their* Actions *here, That we may, with more* underſtanding, *enlarge upon*.

upon them afterwards. The first and prime worke was, The removing of all Abominations *from out of GODS* light, *which* abominable Idolaters *had set up before His eyes.*

2. *Then they* ASSOCIATED *themselves, came up to GOD and His Tearmes, entred into Covenant with Him, and kept close unto Him.*

3. *And all this with a* perfect heart *: and so they made themselves and their People, as a* brazen wall, *and an* Iron Pillar; *The* blast *of the* Terrible-ones *could not move them. The purpose and tendency of all that followes, is, to cleare all this for the instruction of the living, That they may doe so also: But I must cleare* Davids *intentions towards his Master* Saul *first, to be Loyall and Legall.*

IT is this three and twentieth Day of *December*, 1642. Ordered by the Committee of the House of COMMONS in PARLIAMENT concerning Printing, that this Booke, entituled, *The Kings Chronicle* be printed.

John White.

SECT. II.

THE KINGS CHRONICLE.

The Story of the Kings of *Iudah* is continued; Their wise ordering their *Militia*; their direct wayes and motions to a desired end are recorded.

§. 1.

A digression, shewing DAVIDS Military designe *to be loyall and lawfull: and the true Causes of all the Warres against the Church, now or in former times, discovered. But the lawfullnesse of this* Militia *now runs out beyond all parallels.*

I Must turne backe that I may goe forward in the Chronicle, and begin with *David*, (for he fought the *Battels of* GOD,) To learne from his Story, Who taught his hands to warre, and his fingers to fight. That we may reade in order, we must looke upon him a little before he was King, when he returned to *Ziglag*, and found nothing there but ruines and ashes[a]: The desire of his eyes, taken captive; and heard threatning words besides: so *David* was greatly distressed; But *he incouraged himselfe in the Lord his God*. And see what the *Lord* does for His servant *David*, because he *trusted in Him*[a]. Truely that is very notable; how *God* strengthened *David*: and how *David* fortifies himselfe in the LORD his GOD. But I cannot come to that yet; I must first set *David* cleere from *Malignant* spirits; for his Actions then, are questioned now in

[a] 1 Sam. 30. 3.

[a] ver. 6. An expression ordinary in the Psalmes, and a duty to be observed.

in a *Parallel*. I will set downe the Case as fully as the most *Malignant* spirit can doe; and then we will see how the sacred *Scripture* cleares it, even the Innocency of *David* then, and of those now, who practise after him. But it will be said at first entrance, and so I shall dissolve the Story into a Dialogue, That;

Object. We must *live by PRECEPT, not by the Godly mans practise.*

Answ. True; for the *practise* may vary: but the *precept* is a *standard*, I meane a standing rule; And yet I must, for I am commanded so, To follow *Paul* as he *followed Christ*; I may live by the godly mans *practise*, while they live by the *precept*, keeping close thereunto.

Object. But what is the practise of one man, to justifie the practise of the whole *Body* of a Kingdome? specially when his practise may be a *question*, and then it cannot be an *Argument*, seeing the lawfullnesse of *Davids* practise was never decided.

Answ. Yes, that it was long agoe. The sacred Scripture decideth it, and I will reade the Records of that decision now; Besides, *David* was not alone; he had others joyned with him; and one, amongst the rest, who renders *Davids practise* in his *Military designe* to be unquestionable by cleare testimony from *Truth* it selfe; *THE SPIRIT CLOATHED* AMASAI[b]: (*se*) as it is expounded in another place[c], *The Spirit of* JEHOVAH *furnished* Amasai with *power* and a *willing heart*, for that expedition, *The helping forwards* Davids *Military designe*; The *Spirit* of the *LORD* does not *cloath a man*, does not so fully set him forth, compleating him with *heart*, and *hand*, and *councell*, and *strength* to *practise* against His holy will. So I come to *Davids* practise; and will heare what can be said against it, and give the Malignants good leave for our better observation, to urge against it to the utmost.

[b] 1 Chro. 12. 18.

[c] Iudg 6. 34. *Instruxit eum voluntate & facultate ad hanc expeditionem pertinente.* Item.

Object. *David* was but a private man, now a subject, designed to the Crowne indeed; and within a few houres the Crowne was set upon his head: But who regarded that? he was a private man now, a poore cast-out, a miserable creature, at the lowest.

Answ. Reader,

Answ. Reader, I will cut off the objection by the middle for thy sake, that thou mayest note here with all thy heart this first, That it is GODS way and method to lay Man low, before He raiseth them; to pluck downe the head, before he will set a Crowne upon it; as *David* here, before he must be highest in the Kingdome, he must be the lowest there. 2. Note also, for it will cleere our case exceedingly, That indeed *David* now was but a private man, yet he did so and so, as we shall reade presently: Now let the objection run-on to its full length.

Object. And though a private Man, and at the lowest, yet see how proudly he carrieth himselfe! Surely he had treasonable thoughts against his Master, the LORDS anoynted; he that scrupeled, at the cutting the lap of his Coate, will not scruple at the taking off his Masters head; he had treasonable thoughts against the LORDS anoynted now: he purposed to *Rebell.*

Answ. No indeed not he; not a thought that way ever came into *Davids* heart.

Object. But *(no)* answers not the question; The case is apparent, *David* had gathered together a great Army.

Answ. The same Answer must serve, when all is said, *No*; *David* did not gather together a great Army; They gathered to him; they came in to him for his guard and rescue; they were not called-in. The persecution of *Saul* against *David* was very notorious, and at length raised the hearts of the people, like a great bell, which being set up, made a loud sound, and called-in for *Davids* helpers; so they flocked-in to him, till *his Hoast was as the Hoast of the LORD* [b]: A sure token, that *God* was with him too; and that Innocency was in his hand. [b] 1 Chro 12.22

Object. That is a grosse mistake; and *Davids* carriage is mistaken too, cleane different to what the behaviour of a subject should be: *David* should have dealt plainely, thus; Masters, remember your selves, and me, subjects all: *Saul* is our King and Master; we can set him no bounds, and if he be no law to himselfe, he may doe as he does, persecute me, and overtake me. But I will out-runne him if I can, and hide me where I may; If I cannot, yet, not a hand will I lift up against him; no nor suffer any hand to be lift up against my Master

Saul, So he ſhould have ſaid and done.

c 1 Sam 24.5. *Anſw.* So he ſaid and did, as appeares in the Text[c]; and will more appeare anone.

Object. Nay, cleane contrary; he goes forth to meete his helpers; Tells them, *his heart ſhall be knit unto them*[d].

d 1 Chro. 12. 17.

Anſw. He tells them ſo indeed; and ſaid he not well? *If ye be come PEACEABLY unto mee*; if as neighbours and Brothers, and come not to betray me to mine enemies; but will helpe me againſt them, Then my *heart ſhall be knit unto you*. Ye may ſee plainely what ye take in hand; The reſcuing a poore Innocent, that keepes himſelfe cloſe becauſe of *Saul* and his bloody Courtiers[d]; ye ſee, there is no wrong in my hands; I can appeale to Heaven in this; *The GOD of our Fathers looke thereon and rebuke it.*

1 Chr. 12. 1.

d ver. 1.

ver. 17.

Object. Call you this a coming PEACEABLY? It will carry a ſuſpition, at the leaſt of the contrary.

Anſw. Yes: But what careth a wiſe man for ſuſpition in ſuch a caſe: doe not ſuſpect but be confident, that a wiſe man will keepe the hand of the violent man from his throat, if it be in the power of his hands ſo to doe.

Object. What! keepe *Saul* the King from cutting his throate?

Anſw. Yes, *Saul* the King: for what glory had it beene, if *Saul* the King had cut *Davids* throate, any more then if a beggar had done it. The objection holds on.

Object. Is this a coming PEACEABLY, when *Men of might* come-in unto *David*, and *Men of Warre, fit for the Battell*, Armed with *Bowes* and *Arrowes*; the chiefe Captaines, mighty Men of valour *for the Warre*, and for number infinite? Is this a coming PEACEABLY, when every Tribe ſent in their thouſands, *Benjamin alſo even of* Sauls *Bretheren*?

ver. 8.

ver. 1.

Anſw. Yes; all this PEACEABLY. But I thanke you for the laſt, for that is notable, *even of* SAULS *BRETHEREN OF* BENJAMIN. *Davids* cauſe was ſo juſt; *Sauls* quarrell ſo unjuſt; *Davids* Innocency ſo apparent; *Sauls* bloody intentions ſo cleare to all the Tribes round about; That even *Sauls Bretheren* came-in to help *David*, with thouſands from each Tribe, and all to reſcue him from a

Mur-

Murderer; And all this coming-in was PEACEABLY.

Object. *Peaceably*! ſtrange! what? Men to come-in, whoſe *faces were like the faces of Lyons*; *Armed with Bowes*; *could handle ſhield and buckler*; and all this *peaceably*? ver. 8.

Anſw. Yes *peaceably* all this, To maintaine the peace of the King and Kingdome; To ſafe-guard *Sauls* life; I am not miſtaken, I ſay *Sauls* life, even the ſoule of his life, for it was in reſcue, if it could have beene, of *Sauls* body, from out of the hands of bloody men, and in compaſſion to his ſoule, It will appeare anon; only we muſt goe about a little, and it will be worth our labour, for it will inſtruct us touching this preſent Military deſigne, the *loyalty* and *Lawfullneſſe* thereof: But that indeed this now is a *tranſcendent* buſineſſe, hath no *paralel*, exceeds that, in the ſacred Text, as much as a whole Kingdom is more then *David* (then, at that time a private man:) As much as all the faithfull in the world, are more then that one Prophet *Eliſha*: yet ſee what he did to preſerve his life[d]; Indeed, life is a precious thing, and worthy our ſafe-guarding. I adde this by the way, to ſhew, as was ſaid, That this preſent buſineſſe exceeds all *paralels*, as much as the publike and common good exceeds the private, and particular; As much as a thouſand thouſand heads exceed one head; But to that which is undertaken; which is this; 1. That *David* and his helpers helped *Saul* and his Kingdome; 2. That *David* did what he did in very compaſſion to the ſoule of his Lord, and Maſter; with reſpect to his owne ſoule too, for that was but reaſonable. d 2 Kin. 6. 32.

To goe-on then to the bottome of the buſineſſe, and to find-out the ground of this quarrell, and in whoſe heart *warre* was indeed. We may make more then a conjecture from the words we ſhall heare, for they were *drawne Swords*; but we will ſearch into the bottome of the quarrell. Saul *was Wroth with* David. What had *David* done? He had killed *Goliah*, and in him *Ten Thouſand*[a]. A Glorious Act that! *David* had wrought *Salvations* for *Iſrael*. He had ſlaine a mighty, a proud and inſolent Adverſary, him that *defied*, that *curſed* David *by his gods*[b]. Little *David* had ſlaine this great *Goliah*, *the Champion*, *that* CAME *up out of the Campe of the* Philiſtines, him a 1 Sam. 18. 7. b 1 Sam. 17. 43. ver. 4.

him had *David* ſlaine: And in that one Adverſary, *David* ſlew a whole *Legion* of *Devils*. Such a *ſalvation* had *David* wrought for *Iſrael*. But for this very *Act* was the King of *Iſrael* highly diſpleaſed; The killing of *Goliah* cauſed the very heate of *Sauls* diſpleaſure againſt *David*: *Saul* was very wrath for that, and *he eyed David* (marke that) *from that day and forward* [b]; and did againſt him, as we may reade. Why? Becauſe he had beheaded *Goliah*, that was the reaſon. Indeed his rage increaſed and was exceeding; he became *Davids Enemy* CONTINUALLY [c] from the very day, *David* had ſhaved-off *Goliahs* head. And ſee how contrary he walketh againſt *David*! For it commands our obſervation; ſometimes in a rage with *David*, and manifeſteth his madneſſe, ſo that all may ſee it [d]; ſometimes he uſeth *Wiles* and *crafts*. He deales *treacherouſly* and *ſubtilly*, pretending honour to *David*, becauſe ſo worthy, and he ſhould be *Captaine* (forſooth) *over a thouſand*. And then when that would not doe, *Saul* aſſureth *David*, he will reſpect him as a *Father his ſonne*; he will take the ſame care of *David*, as of his owne child, *For he ſhould have his Elder daughter to wife*. Only *David* muſt be *valiant*, and encourage himſelfe to *fight the LORDS battels*. Who would not truſt ſuch words as theſe? Truly *David*, a ſimple hearted man, did believe it, That *Saul* had a zeale for GOD, the eſtabliſhing Religion, and, a full purpoſe to honour him; *He ſhould have his daughter to wife*; and the condition was to *Davids* heart, for he could be *valiant*, and *fight the battels of the* LORD. *David* could not ſuſpect, That a wicked heart is like *a pot-ſheard covered with ſilver droſſe* [h]; or that a man may ſpeake faire, when there are *ſeven abominations in his heart* [i]. There were no ſe wer in *Sauls* heart; he cared not what he ſaid, nor what he did, nor did he regard the hundred fore-skins of the *Philiſtines*; he regarded this, how he might execute His *Will* upon the innocent. What he ſaid to Day, he unſaid the next day, or did worſe; *David* ſhould have his elder daughter that he ſhould; but when ſhe ſhould have bin given to *David*, ſhe was given to another *the very ſame day*, it is worth the noting, at the *ſame time*. And yet *David* muſt be told, that Saul *delights in him*, *and all his ſer-*

b 1 Sam. 18. 9. ver 9.

c ver. 29.

d 1 Sam. 18. 11

ver. 13.

ver. 17.

h Pro. 26. 23.

i ver. 25.

1 Sam. 18. 19.

vants

vants love him, (ſee what a thing the *Heart* is, how *deſperately wicked*[k]) And if it will pleaſe *David*, he ſhall be the Kings ſonne in law notwithſtanding. And it pleaſed *David* well, for he ſaid, in effect, Saul *honours the poore Shepheard very much, For is it not an honour to be the Kings ſonne in law*[l]? So *David* performes the condition, which *Saul* requir'd[m], and *Saul* performed his word to *David*; he gave him *Michal his daughter to wife*[n]; but he had ſaid (in his heart) before, *I will give him her, that ſhe may be a ſnare unto him*[n]. Thus it was almoſt viſible, That there was warre in *Sauls* heart, and ſeven abominations beſide: But yet *Saul* cannot prevail againſt *David*, neither by open rage, nor ſecret cunning. How ſo? *Becauſe the* LORD *was departed from* Saul, *and was with* David[o]: *Therefore* David *behaved himſelfe wiſely in all his wayes, for the* LORD *was with him*[p]. And that troubled *Saul* moſt of all, for it defeated all his counſels; it *made him afraid of* David; yet he would try all wayes he could find out to kill *David.*

k ver 22.
l ver 23.
m ver. 27.
n ver. 28.
o ver. 12.
p ver. 14.

Then Saul *ſpake to* Jonathan *his Sonne*[q] (he was an honeſt man, and loved *David* with his heart[r], for he *delighted* in him) *and to all his Servants* (they were all wicked, for their Maſter *hankened unto hyes*[s]) *THAT THEY SHOULD KILL* DAVID. So the Maſter and the ſervants, did all what they could to take away his life. But the poore Wormе pluck'd in his head as he could, he dealt very *ſubtilly*[t]. Good reaſon why, for, *Saul ſecretly practiſed miſchiefe againſt him*[u]; And David *knew it*. Nay, *Saul* had deſtroyed the City of the *Prieſts*[x]: His ſervants indeed would not execute their Maſters bloody command[y], but *Doeg* did[y]; (A bloudy Maſter cannot want a bloudy *Doeg*) if the other ſervants will ſcruple at ſo nice a point, *Doeg* will not, he fell upon the Prieſts and ſlew on that day 84. perſons, that did weare a *linnen Ephod*. Nay he did more then ſo, like the *Doegs* of our dayes, they could not be avenged of *David*, the faithfull ſervants of the *Lord*, therefore they ſlew poore naked men and women, yea and dogs too. So *Doeg* then, he ſmote *Nob*, the City of the *Prieſts* with the edge of the Sword, both men and women, children and ſucklings, and oxen and aſſes, and ſheepe with the

q Chap. 19. 1.
r ver. 2.
s Prov. 29. 12.
t 1 Sam 23. 22.
u Chap. 22. 8.
x Chap. 22. 18.
y ver. 17, 18.

ver. 19. the EDGE OF THE SWORD. It is twise repeated to expresse the extreame cruelty of that execution. See here what a bloudy persecution is raised, when *Saul* seeks *Davids* life, and *Doeg* is his minister!

But what doth *Saul* say now? Can he call GOD to record upon his soule, That his heart is upright? That he hath a zeale for the *Lords* battels? So he said, can he say so still? Yet may be he could; but no wise-men regarded what he said, when they saw *Doeg* was with him, and had made such a miserable destruction. Wise-men did observe what *Saul* did, and who were his ministers; and they knew as well as *David* himselfe, That the persecution was raised against the most faithfull servant in *Sauls* Kingdome; and therefore it was, that who so were faithfull in the Kingdome, next to *David*, were slain too for his sake. Now *Saul* might speake, and sweare and protest, and call GOD to witnesse, it could not be regarded; his bloudy execution (for it was his, he commanded *Doeg* to fall) upon the Priests, and that cruell out-rage against *Nob*, *undeceived* all the people in the Land, and in point of Law. But *Saul* now makes no pretence; he marcheth on now (for he was now entred into blood) γυμνῇ κεφαλῇ, with open face against *David*, and see what an Army he hath gathered together, *three thousand choosen men out of* Israel; *mighty hunters* all, and they all hunted *David*, as one hunteth a Partridge in the Mountaines [k], and once, nay twice they had him in a *coop*, inclosed [l] him in a *Cave* with more then five hundred drawne Swords round about; but the *Lord* gave *David* the day, and the advantage; Truely *Davids* deliverances and rescues were the greatest miracles that GOD wrought in those dayes.

1 Sam. 24.2.

k Chap. 26.20.

l 1 Sam 23 26.

Chap. 24.3,4.

But why all this prosecution and persecution against *David*? That is the enquiry: What had *David* done? It was halfe answered before, and but the halfe; he had killed *Goliah*, and in him *ten thousand*. Now we must heare the other part; but reade first and note it, *David* shall have enough urged against him; That he conspired against his Master *Saul* [m], for *Saul* saith, as if he did beleeve, that *David* sought his *hurt* [n], and he went in danger of his life every day. Who? *Saul*, he was afraid

m 1 Sam. 22.13.

n Chap. 24.9.

afraid of *David* that *David* would kill him; ſo he ſaid, and ſo his Courtiers ſaid alſo, but what ſaid the honeſt Prieſt, for we muſt beleeve him, *Who is ſo faithfull among all thy Servants, as David* [o]; and *Saul* knew it to be ſo too, though he ſpoke, that *David* conſpired againſt him, and that he ſought his life; they were but fained words, he feared *David* no more, then a dog feares the hare, or a wolfe a lambe: and *Saul* cleares *David* at this point alſo, in his words and in his heart both [p]. But *Saul* conſpired againſt *David* to take away his life, that was viſible, he called all the people together to warre to *beſiege* David, for the reaſon above ſaid, and for this which follows, *Thou ſhalt be King over* Iſrael, *and that alſo* SAUL MY FATHER KNOWETH, marke that, and then you have the other part, and are come to the bottome of the buſineſſe.

o Chap. 22. 14.

p 1 Sam. 24. 16, 17, 18. 1 Sam. 26. 21. Chap. 23 8. 1 Sam. 23. 17.

What ever the pretences were, this was the ground of the quarrell; "*Sauls* houſe ſhall not be eſtabliſhed; *David* muſt "ſucceed, and not *Jonathan*, and SAUL KNEW IT. Why then would *Saul* reſiſt, fighting againſt GOD, and a good conſcience? The anſwer is ſhort; becauſe he was an enemy to GOD, and to the good pleaſure of His will; Therefore he endeavours nothing more earneſtly, then to make void the decrees of GOD, though yet they are as the *everlaſting hills* and perpetuall *Mountaines*. Indeed this ever was, and is the great deſigne of the world, What? To dethrone *David*, The *Lord Chriſt King of Saints*: He ſhall not rule in the Kingdomes of the world; not over them; they ſtill ſaid ſo, and ſo they ſay ſtill; ſo they ſet themſelves, taking counſell together, ſtill againſt the *LORD*, and againſt His ANNOINTED. And ſo we have the whole ground and reaſon of the quarrell, which we will reade over again.

1. *David* had done worthily for the people of *God*, in one Adverſary he had ſlain ten thouſand.

2. The mercies of *God* were made ſure to *David*, his Kingdome muſt be eſtabliſhed for ever; *Saul* would make all this *Null*, and of none effect. And this hath been the cauſe of all the warres againſt the Church from the beginning of the world; and will be the ſame to the worlds end. *David*

ſhould not be King then: Thence roſe the quarrell, and it has continued ever ſince upward to this day. What an heaving and ſhouldering doe we make now, That His *Seed* may not keepe His Throne, and have, according to the Promiſe, the Kingdomes of the Earth for His poſſeſſion? And yet, if we aske theſe men, they will anſwer in coole blood, That the LORD CHRIST doth raigne, and muſt raigne; He will take to *Himſelfe Power, be the Nations never ſo angry*: Notwithſtanding, what they thinke in coole-blood, thus they doe in their Anger; *They breake His bands in ſunder, and caſt away His cords from them.* This is the ground of the quarrell, the *dethroning* of the LORD CHRIST; as this has, ſo it will cauſe the bloudieſt warre, that ever was read of in the world. My Promiſe was to make a diſcovery hereof only, and no more.

Rev.11.17,18

Pſal.2.3.

Now to the maine buſineſſe, 1. To vindicate *David* and his *helpers*, from doing wrong or injuſtice againſt *Saul*.

2. Then I ſhall cleare *Davids* compaſſion to *Saul*, and to his owne ſoule; All this in ſtanding upon his guard, and defending himſelf.

1. The firſt is as cleare as the Sunne-ſhine, *David* tooke nothing from *Saul*, but added to him, he would have maintained *Ziglag* for him; All *Davids* deſignes were to ſafeguard *Sauls* life; and ſtill his in-rodes were upon *Sauls* Adverſaries; All his wayes were not alwayes warrantable there; then hee wandred erring from the way, when feare ſurpriſed him, and that was more then once; but not once in all his life, did he doe the leaſt hurt to *Saul*, but much good ſervice.

Obiect. By your leave, *David* might have hurt *Saul*, and have ſlaine him too: For, had not the *LORD* told *David*, that the men of *Keilah*[a], notwithſtanding their engagements to *David*, yet would deale treacherouſly with him, he had ſtood upon his guard there, and fortified the Towne, and maintained it againſt *Saul*; who, ſo glad of that advantage, and calling together all the people to beſiege[b] *David*, might have endangered his life there, that he might.

a 1 Sam.23.10, 11.

b ver.9.

Anſw. Yes indeed might he; No doubt but *Saul* would have made a furious on-ſet upon *Keilah* for *Davids* ſake, (it was

as

aſſome Towne our thoughts may be upon, weil fortified, and had *gates and barres*,) for he was the very *But* and *white* whereat malice ſhot all her Arrowes; and if the *Keilites* had been faithfull to *David*, he would not have been treacherous to himſelfe; and then in the heat of the battell, and hot charge againſt *David*, he could not teach the arrows, or what other inſtruments of death they had, to make difference betwixt *Saul* and a common Man. *Saul* might have forborne, and have taken leiſure enough to looke to himſelf, *David* had work enough, to prevent *Saul*, and to ſave his owne throat. If *Saul* will runne upon the Sword, who can ſtay him? It is all the anſwer that needs to a queſtion but ſuppoſed.

But ſeeing we are upon that Chapter, let us obſerve the bold confidence of the man; *David* is come to *Keilah* ſayes he; he is ſhut in there, by entring into a Towne that hath *gates and barres* [d]. Well, what if he be? There is a *POWER* with *David*, that can breake Gates of braſſe and barrs of Iron. [d] ver. 7.

But obſerve, I ſay, how confident the man is, and yet how miſtaken! He is ſure enough now, ſayes *Saul*, I have him now faſt enough: *GOD hath delivered him into my hand*. Look ye! *Saul* thought that GOD *ſhined* upon His bloudy counſels: (indeed the *LORD* gives ſome ſucceſſe that way, that the counſell of the wicked may be carried head-long) when as indeed GOD went cleane croſſe unto him, and declared His *Name* to be *Wonderfull* for *David*; onely the *LORD* gave *Saul* this advantage to manifeſt the ſpirit of the man, and to diſcover the treachery of the people, that was it. But *Saul* underſtood none of all this, he thonght, as was ſaid, that *GOD* bleſſed His indeavours, proſpered his deſigne, though it was the perſecution of *David, throughout all the thouſands of* Judah [d]. [d] 1 Sam. 23. 23.

How came *Saul* to be ſo blinded in an evill way? Say hardned and brawned too; Then looke in the Chapter immediately before; and that will give you anſwer to both [e]. *Saul* had taken a bloudy *Edomite* to his ſide; had ruſhed furiouſly into a Towne of Prieſts, and we have read what a ſlaughter he made there. He waſhed his feet in the blood of the *Lords* chiefe ſervants; he muſt needs be blinded now and brawned in an evill [e] 1 Sam. 22.

vill way. This in paſſage: But I thinke I have cleared this, which was the firſt: "That neither *David*, nor his *helpers* "did any wrong to *Saul*. I come now to the ſecond thing, which is the chiefe of my undertaking; "That *David* in "ſeeking to defend and ſafeguard himſelf, did ſhow compaſſi- "on to *Saul*, even to the life of his life.

2. *Sauls* underſtanding was now ſo clouded, the light which was in him, was overſpread with ſuch a thicke darkneſſe, that he accounted the delivering up *David* into his hands (which the people, ſo brutiſh and vile they were, ſo blind alſo, they followed *Saul* up to the knees in bloud; and ſuch enemies to their Kings peace, were ready to doe) ſo as he might ſheath his ſword in *Davids* bowels, even this, *To be a mercy to his ſoule, Bleſſed be ye of the* Lord, *for yee have compaſſion on me*[d]: See there, *Saul* bleſſeth murtherers, whom *GOD* curſeth, and he ſhould have put to death. And he accounts it a *COMPASSION* to his ſoule. What? To have the opportunity given him for the taking away *Davids* life. Lay this together, conſider on it, then we muſt conclude, that *David*, in ſtanding upon his guard, and admitting ſuch helpers, which *GOD* ſent-in unto him, did ſhow compaſſion even to his Maſters ſoule: As he did to his own ſoul, in reſcuing that by all faire means out of the hands of a murtherer. I ſaid, compaſſion to his Maſters ſoul; That is compaſſion indeed, to keepe a man from ſhedding innocent bloud. That reſtraint is a bleſſed reſtraint, which keeps the foote from the path of the deſtroyer: That counſell, bleſſed counſell, which checks and ſtopps a man in the purſuance of bloody deſignes. We may ſay of ſuch reſtraints, and of ſuch counſellours, as we reade; "Bleſſed be the LORD GOD "of *Iſrael*, and bleſſed be the advice; and bleſſed be thoſe "counſellours, who would keepe this day *from ſhedding in-* "*nocent bloud*.

d 1 Sam. 23. 21.

1 Sam. 25. 32, 33.

We will looke over this once more that we may obſerve in paſſage thence, and ſtand humbled at our obſervation; firſt;

1. What a thick cloud man hath caſt over his underſtanding! What does *Saul* call *a compaſſion on him?* The delivering up of *David* into his hands, that ſo he might ſheath his Sword in his

his bowells: And now that the *Ziphites* will (after the manner) doe *Saul* this kindneſſe to deale *treacherouſly* with *David*, aand betray innocent blood, *Saul* will bleſſe them in the Name of the LORD. Truely here is a ſtrange compaſſion, and as ſtrange a bleſſing, yet not ſtrange from *Saul*, a ſtranger to the Common-wealth of *Iſrael*, and has made ſuch a ſlaughter, and committed ſuch an out-rage upon *Nob*, for that muſt be remembred ſtill all along, ver 19.

2. Compare we the compaſſion the *Ziphites* would have ſhewne to *Saul*, with the compaſſion *David* did ſhew unto him[d], Then we ſhall ſee plainly, that the *Ziphites* compaſſion was treacherous and bloody, they can ſhew no compaſſion; But *David* can; his compaſſion is compaſſion indeed, mercy to the Body, and to the Soul alſo. All this *David* ſhewed to *Saul*. Now in the next place, we muſt give *David* leave to ſhew, d 1 Sam. 24. Chap. 26.

2. Compaſſion to his owne Soule; ſo I ſaid; And is not the ſoule worthy whereto a man ſhould ſhew compaſſion? Why ſhould a man ſuffer the thred of life to be cut, his ſoule to be let-out by a bloody hand, which no ſooner is let-out, but it lanceth forth into the deepes of eternity, where it muſt live for ever? Why ſhould a man neglect his life, his pretious life, which is given him here, to make proviſion for a happy life hereafter. We have heard what *David* a private man did, for his Maſter *Saul*, and for himſelfe, how juſt and innocent in all; now heare him out, what he ſaith; "If you be come peace-"ably unto me, mine heart ſhall be knit unto you, but if ye be "come to betray me to mine enemies, ſeeing there is no wrong "in mine hands, the GOD of our Fathers looke thereon and "rebuke it. In the next place, heare what *Abigall* ſaith; *The LORD will certainely make my Lord a ſure houſe*[a]. How knowes ſhe that? *Becauſe my Lord fighteth the Battels of the LORD*. What Battels were they? Offenſive againſt the *Philiſtines*, defenſive againſt *Saul*. *And evill hath not beene found in thee all thy dayes: Yet a man is riſen to purſue thee, and to ſeeke thy ſoule.* Who was that? *Saul*; *But the ſoule of my Lord ſhall be bound in the bundle of life with the LORD thy GOD, and the ſoule of thine enemies, them ſhall He ſling out as out of the midſt of a ſling.* She was no Propheteſſe, but it a 2 Chro. 12. 17. a 1 Sam. 25. 28.

was juſt as ſhe ſaid. In the laſt place, heare what *Amaſai* ſaith, for he ſpake by the *Spirit*; "Then the Spirit came upon *A-*
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The ſame *Oracle* ſayes as much, and more in the juſtification of our *Militia*, raiſed for the *Defence of our Lord the King, his Crowne and Dignity:* The Malignant Party will interrupt me here; they and they only are a WALL to the King, a Defence to the Kingdome *by night and day*[b]; So they ſay, and you may beleeve them. Now what ſhall I ſay? That our *Militia* (I call it ours, becauſe our Lawes, Liberties, Lives, the life of our lives, Religion and all, are concerned in it) is raiſed for the *offence* of the Kingdome, to open the doores and frontiers thereof, that the Beaſts of prey may enter-in thereby; to make the Nation *the portion of Foxes*. I may ſay ſo if I will, but no ſober man will think me ſober for ſaying ſo; Therefore I will ſpeake-out my words, That the ſacred Scripture ſays as much, and much more in juſtification of our *Militia*, raiſed for the *fortifying* the *Kingdome* (the King alſo, for what is good for the one; is good for the other: As what is good for the *Bee-hive* is alſo good for the *Bee*) That it may be a WALL *about the Kingdome indeed by night and day*; for the ſafe-guarding of All we count good there, *his Majeſties Perſon, Crowne, and Dignities*; *our Lawes and Liberties, and the life of all, our Religion*; This great Buſineſſe is managed according to the cleare *mind* and *Will* of GOD, that His *Glory*, and the *Glory* of the Land, ſhould be maintained with all that we count deareſt unto us, our deareſt blood, in reſiſting thoſe, who doe oppoſe that *Glory*, and would ſpoile us of ſo unesteemable a jewell; It is pure obedience in this caſe, and for thoſe in Authority, to bring forth the Sword, and Speare, ſo

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This will be a hot and ſharpe contention ſure, for it is to make a Kingdome *Honourable*, the head of Kingdomes, now ſet low becauſe of the abominations there; "It is a contention for the *Faith*, and not againſt *fleſh* "and *blood* only, but againſt *principalities and powers, againſt the* "*Rulers of the darkeneſſe of this World, againſt ſpirituall Wickedneſſe in high places.* The wicked there had turned the Kingdome quite from *GOD*; now it muſt be turned againe, and, as was ſaid of *Pauls* preaching, *upſide down* with it's face towards GOD againe. It muſt needes follow, that we ſhall be full of *ſtirres*, a *tumultuous people* now, that the wel-poſturing a *Kingdome*, this Reforming *Work* in hand; for (I allude to that place) *Hell from beneath is mooved to meet this Worke:* "It ſtirreth up the dead a- "gainſt it, even all the chiefe of the Earth: It will raiſe "up from their Thrones, all the Kings of the Nations. It was ever ſo, it muſt be ſo now, now that *Jeruſalems Wall*, the *breaches* there are making-up, ſpecially after ſuch Ruines there; it muſt needes make the *Nations* an-

Ephes. 6. 12.

Iſa. 14. 9.

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Anſw. Briefly, to the laſt firſt; It was not poſſible that *David* ſhould defend himſelfe againſt *Saul*, and not offend him, as in the caſe of *Keilah*, had not the inhabitants there been treacherous: we reade not that they came to a ſet battle, therefore there could be no offence, and therefore little noyſe indeed;

Secondly, As little as might be, as he will doe, that ſhifts for his life; his worke was to ſave one, and then hee ſaved all, and that hee might doe, and not make much a doe, or much ſtirre in the Land. Here now a whole Kingdome, All that is deare or neare unto us in it, whether Perſons or Things are to be *ſaved, defended, reſcued, delivered.*

This will be a hot and ſharpe contention ſure, for it is to make a Kingdome *Honourable*, the head of Kingdomes, now ſet low becauſe of the abominations there; "It is a contention for the *Faith*, and not againſt *fleſh* "and *blood* only, but againſt *principalities and powers, againſt the* "*Rulers of the darkeneſſe of this World, againſt ſpirituall wickedneſſe in high places.* The wicked there had turned the Kingdome quite from *GOD*; now it muſt be turned againe, and, as was ſaid of *Pauls* preaching, *upſide down* with it's face towards GOD againe. It muſt needes follow, that we ſhall be full of *ſtirres*, a *tumultuous people* now, that the wel-poſturing a *Kingdome*, this Reforming *Work* in hand; for (I allude to that place) *Hell from beneath is moved to meet this Worke:* "It ſtirreth up the dead a-"gainſt it, even all the chiefe of the Earth: It will raiſe "up from their Thrones, all the Kings of the Nations. It was ever ſo, it muſt be ſo now, now that *Jeruſalems Wall*, the *breaches* there are making-up, ſpecially after ſuch Ruines there; it muſt needes make the *Nations a-*

Ephes. 6. 12.

Eſa. 14. 9.

gry, ſo grievous it is to the *Head* the *Pope*: To the *Tayle*, the *Prophets*, that teach lyes: To the brutiſh People, and to the *King of the bottomleſſe pit*. But it is the ſureſt and cleareſt ſigne, that the worke is of *GOD*, To promote His Glory, which is ſo oppoſed by all the Devills in hell, and his ſervants on earth. This is enough to aſſure us, wee muſt looke to heare a *voyce of noyſe from the City* now, and the like from the Countries: For now the worke is not to *ſave* one Man, no nor one Kingdome, but three Kingdomes, To *poſture* them againſt their Adverſaries, and to ſet them with their face towards *GOD*.

Obiect. Then here is like to be a *confuſed noyſe*, and *garments rolled in blood*.

Anſw. Yes, for it is the *battell* of the *Warriour*; beſides, the Land hath beene defiled with bloud, and it cannot be cleanſed, but by the bloud of them that ſhed it. Wee ſhall never reade, That a Kingdom was eſtabliſhed before the wicked were taken away. Therefore *David* begins there, as we ſhall ſee anon, and gives his ſon *Salomon* the like charge too, that he ſuffer not the *Murtherer* to live, nor the *vile perſon* neither, hee muſt turne the *Wheele over the wicked*: And thou wilt doe it, ſayes he, for *thou art a wiſe-man*, and thou lookeſt thy Throne ſhould be eſtabliſhed in righteouſnes.

e 1 King. 2 9.

2. As the Nations are angry; ſo the *LORD* is angry too, His Sword ſhall be filled with blood, as we reade it was by His owne command, and at that very time, when the enemy thought to have *power over His people*. Surely the *LORD* has a *Sacrifice* now in theſe Kingdomes, as in *Bozrah*; and a great ſlaughter, as in the *Land of* Idumea, *For it is the day of the LORDS vengeance, and the yeare of Recompences for the controverſie of Zion.*

d Eſt. 9. 1. & 15. 16.

Iſa. 34.

Obiect. But the ſword knowes no difference betwixt the Righteous and the wicked; it may be bathed in the bloud of the Righteous too.

Anſw. True, and yet there ſhall be a great difference, for it

it is the LORDS ſword in whoſe hand ſoever it bee, and Hee will make a difference; and the *will of the* LORD *be done.* If now be the time when His *WITNESSES muſt be ſlaine*, the *will* of the *Lord be done.* His *Antipaſſes* cannot be diſcouraged in ſtanding to their *Teſtimony*; for what ever indignities ſhall be done unto their bodies, though in the openeſt place of the *great City*; what ever inſultation over them, yet they cannot bee diſcouraged, for it ſhall be done againſt them in that place, where our *LORD was crucified*; there is a ſtrong conſolation*. g Revel. 11. 8.

* See *Cure of Fear*, p. 56, &c.

I will recollect what hath been ſaid and conclude; Our MILITIA is raiſed for the Defence of King and Kingdome, of all that is deare and precious to us there; therefore in the juſtice of it, it exceeds all *Paralels*, and is according to the *Mind* and *Will* of *GOD*: His *Hoſt* ſent in unto us for the ſaving of His Owne Kingdome. What workes Hee may doe by it Hee knowes, wee know not; His manner is not to worke great matters by great *Hoſts* of men; He has broken the Ship to peeces, yet brought the paſſengers ſafe to Land b; Hee may confound all our confidences, and yet doe the worke for the magnifying His Owne Name, in creating wayes and meanes for Deliverance; making the unfaithfullneſſe in man, To advance His faithfullneſſe*: And Mans improvidences, To ſerve His Providence. And this wee are ſure of alſo, That the Hoſt of GOD never miſcarried; if they have turned their backe upon their enemies, as ſometimes they have done, it is to make them ſet their faces more *ſtedfaſtly* Heaven-ward ever after. If the Adverſary and Enemy puts them once to the worſt, they take great advantage by it, for they are made the better all the dayes of their warfare. Let us doe *our Duty*, that is our worke, opening our Mouthes wide, and our hearts and our purſes: And let the LORD alone with His worke, Hee will worke like Himſelfe for the good of His Church in a good time, His owne time. His people would not have things done bet-

b Act. 27.

* Gods power is magnified by mans weakneſs; His wiſdom by mans folly; His truth & faithfulnes by mans treachery and falſehood, *&c.*

better or ſooner then their *GOD* pleaſeth to doe them: For the Time when Hee doth it is beſt of all: And there they reſt and ſtay themſelves: For His words touching this Matter alſo, *Shall be fullfilled in* THEIR SEASON [c]. Now wee paſſe-on to The ACTS of *David*.

c Luk 1.20.

THE

THE ACTS OF *DAVID.*

CHAP. I.

David is delivered out of the ſtraits, and enlarged. Before hee ſate downe in his Throne, he does Juſtice, ſhedding the blood of the Murtherer. He ſets his heart and hope in GOD; therefore he had dominion over the mighty. His care is about the Arke; GOD careth for him: He does his duty, that is mans worke; GOD ſafeguards him; makes proviſion for him; that is GODS worke. There's a breach made upon him, which hee makes up by Repentance, and is made better by it. He doe's Judgement and Juſtice, chargeth his ſonne Solomon *ſo to doe: Directeth him the way to make Himſelfe and People proſperous; Heedyeth.*

GODS Servant, *David,* is deſtitute of an harbour: *GOD* provides for him a Kingdome. Now his ſtrait was greateſt, his Deliverance was neareſt; he is ſet on the Throne preſently after he thought himſelfe on the dung-hill at the loweſt. *David* knew his head was long before annoynted, yet he will not ſtirre till he conſults with the *Lord,* reſolving to doe nothing, without a word from His mouth, and, having that, he orders his *Militia,* purſues his enemies, and overtakes them: redeemed all the enemy had takn from him, returned to *Ziglag* with the ſpoyles of them, 1 Sam. 30. 7.
that ſpoyled him: Devides the prey into equall portions; and then a few hours after, he hearес of his Crowne, which he might

might have received from an unhollowed hand, before that time, even from the hand of an *Amalekite*; but *David* had good experience of GODS faithfullneſſe; He could poſſeſſe his ſoule in patience, he would not now make *haſte*, for he is going to his Throne. A man had need walke ſoftly, that is going thether, and be very circumſpect, that is laying his hand upon a Crowne; for of all ornaments, he muſt be carefull how *meetly* the Crowne is ſet upon his head: As it is ſet on at the firſt, ſo it ſtands ever after, either firme and ſteddy; or, like a tottering wall and broken fence. *David* is very wiſe and exemplary at this point; for, he that was a Subject but now, and in a very low eſtate, begins to be lifted-up on high, he is entring upon his Government *; now he muſt look, with all his eyes, how he begins, and not ſo much how he *Times his beginning*, (though that be a great point of wiſdome) but with what diſcretion he enters the government, and ſits down in his Throne. We will obſerve now with what circumſpection he layes hand on a Crowne: How hee ponders his ſteppes, now hee is entring the Throne. Thus it was;

2 Sam. 1. 7, 8, 9 10.

* Great caution, providence and circumſpection is to be uſed at our entrance upon an office: ſo alſo about our firſt actions there.

There comes a man to him *out of the Campe* from *Saul*, like a mourner, but with joyfull newes in his mouth (he thought) for though he muſt tell *David*, That the people of *Iſrael* were many of them *fled*, and many *fallen*; and many *dead*, and *Jonathan* dead alſo: yet this would make amends for all, and comfort *David*, even over the death of *Jonathan*; and *Saul is dead alſo*: "Thus the wicked man muſeth as he uſeth; and judgeth "of *Davids* heart by his own; That *David* will not thinke of "*Jonathan* in the day he heares of *Saules* death: and quite forget "the affliction of *Iſrael* (for that is the manner of men) now "he heares of a Kingdom: and will kiſſe that mans hand "(though an *Amalekite*) which tenders him a Crowne. We "reade on,

c 2 Sam. 1. 4.

David queſtions the man, and the man is as ready in his anſwer, aſſuring *David* concerning the truth of the whole matter; but cleares this, which he thought would be moſt welcome, and ſweeten all the bitterneſſe in *Iſraels* ſlaughter, and *Jonathans* death, *That Saul is dead alſo*; I am ſure of that

ſayes

sayes he, very sure, for I *my selfe stood upon him and slew him*; And, because I would be yet surer, I have, (like Souldiers) pilla- ver. 10.
ged him too, I have taken the *Crowne* from *his head*, and *the Bracelet* from *his Arme*, and *have brought them hither unto my Lord*: So he has tendred *David* a Crown, expecting a reward; he shall have it anon.

This sounds very ill in *Davids* eare; he is not glad to heare *his Enemie was fallen*; No, though he stood betwixt him and a Crowne: *David* does, as a man, that cannot see matter of joy, no not in being set-up, and chief in the Kingdom. When *Israel* is set under: *Israel* mournes, he mournes also; and as the *Master*, so all the *Servants* do, *likewise all the men that were with him* [d]. d ver. 11.

David questions the man yet farther, whence and what he was? He tels him, That he is *the sonne of a stranger, an* Amalekite [e]. The very same; his actions told *David* as much before; he shall have the reward of an *Amalekite*; *he destroyed Saul* (his own confession was so) he was not afraid *to stretch his hand against the* LORDS *annoynted*; The hand of Justice shall be now stretched out against him (since it was not stretched out before, when *GOD* commanded [g]) to cut him off from the Earth. The Crowne of an *Israelite* is tendred by the hand of an *Amalekite* unto *David*; he looked upon it with disdaine; and his head shall be taken from his shoulders, because he was so bold to take an *Israelites* Crown into his hands. e ver. 13. g 1 Sam. 15. 3.

It was a custome (it may be it continues still) That at *solemne times*, when the Crowne is setting upon the head, Prisoners are loosed; the *Jewes* had such a custome on the day of their *Feast* [d]; They had it by tradition, and took-it-up, as they did other things, upon trust: but they had it not from *David*; he slew that *notable Murtherer* at that solemn time. d Mat. 7. 25.

I heard a great man say, That this great *work* now in hand, The *well-Posturing* the Kingdom, could not be prosperous. Why not prosperous? Because the very first step into it was in blood, he spake feelingly that spake thus; But, the more likely to prosper will every wise-man say; If there had bin more blood-shed, it had prospered the more, even so much, as that the Church might

might have waſhed her feet in the blood of her Enemies. But we muſt leave the iſſue of theſe things in *GODS* hands. We have obſerved how *David* enters into his Throne; we have found his firſt Act very exemplary for Judgement and Juſtice, though very croſſe to the cuſtome of after times; He is ſtepping-up now to the Pinnacle of honour; That he may ſtand ſure on that tottering place, his firſt ſtep unto it ſhall be exemplary for Juſtice to all Kings and Princes after him; his firſt ſtep ſhall be underlayed with Juſtice and paved with Judgement.

We go-on, obſerving all along, how direct a way *David* goes in ſtill (he is going to a Throne) to eſtabliſh his Throne for ever, and make his Crowne flouriſh upon his head; He
a Sam. 2. 1. enquires of the *Lord* (He will not move a ſtepp but by direction from *GODS* mouth) touching the place of his annoynting. And *God* ſo orders all for him, that all might know he was deſigned, preſerved and called to the Kingdome (as miraculouſly as Queen *Elizabeth* was) by *GOD* Himſelf. And yet he finds *oppoſites*, as ſhe did (The Kingdome of *David* ſhall have all the oppoſition, the Devils in hell, and all their Angels on Earth, can make againſt it:) but *David* prevailes over them all; he waxed *ſtronger and ſtronger*[d], *and the houſe of*
d 2 Sam. 3. 1. Saul *weaker and weaker*.

Davids Militia was ſo ſtrong now (for *God* was with him)
2 Sam 5. 6. That he *tooke courage*, and marched to *Jeruſalem*, laid ſiege to that ſtrong-hold, which held out all the dayes of the Iudges: The Adverſary thought it impoſſible, that *David* could take it, and that the *lame and blind would defend it*: and ſo they jeered at him; not conſidering, that they had to doe with more then a Man. *David* comes againſt his Adverſary in the ſtrength of *God*: He looked not how ſtrong the City was, for then he had been diſcouraged, he conſidered how ſtrong *God* is, and the more eaſily prevailes againſt his Aduerſaries, the more ready they were to mocke and jeere at him: *Nevertheleſſe* David
ver. 7. *tooke the ſtrong-hold of* Sion, *the ſame is the City of* Dauid. And *David* went on and grew great; How ſo? *The* Lord God *of Hoſts was with him*[h]. Then what could ſtand againſt him? His enemies could not ſtand before him, for the *LORD*

brake

brake *forth upon them like the breach of waters*[i]. GOD was with him, no matter how many were against him: The *God* of all the *Hosts* in Heaven, Earth and Sea, they shall all fall and be destroyed; and the gods, they in their hasty flight left behind them, *David and his men* burnt in the fire, that is notable. [i] ver. 20. ver. 21.

"Note this also, GODS being with, or departing from a "people, is the cause of all the reall comforts and sorrowes in "the world: It is the cause also of our *standing* or *falling* before our enemies. We reade on,

Now *Davids* care was about the *Arke*; It was well his care was so well placed. Be carefull for that, and be carefull for nothing; (that is) let your care be about the service of GOD, that it be according to rule, after His *Will*, Whose service it is, and then you may *cast all your care* upon GOD, for He *careth for you*[k]. Let a man seeke what he should seek in the first place; and let GOD alone with all the rest; Though they be many things, yet all shall be *added*[l] unto him; (*i. e.*) they shall be cast in to him without his care, as an advantage or *surplesage* to his reckoning. Let a man doe his duty, which is his worke; and let GOD alone to safeguard him, to make provision for him, for that is GODS worke. Againe; [a] 2 Sam. 6. [k] 1 Pet. 5. 7. [l] Mat. 6. 33. προστεθησεται.

Davids chiefe and first care was about the *Arke*. It was most fit it should be so. Indeed a good Prince must needs bethinke himselfe first, how to advance *Religion*; what should the Deputies of GOD rather doe, then honour Him, Who hath honored them, and Whom they represent?

But they should have looked to the *manner*, and what Law the LORD had set-downe, for the removing and carrying of the Arke: The *Testimony* of *Gods* presence is in their hands, and they handle it rather as *Philistines* then as *Israelites*: The Arke should have been carried on the *Priests* shoulders, they set it upon a Cart. See how ready *Israel* is to follow an example against the *Rule*, and to doe as the *Philistines* did; so did they, and a way they went merrily, a very little way, for quickly. (See the Tides and changes in worldly things!) The *Lord* turned their *dancing* into *mourning*; He made a *Breach* upon them, and so He taught the generations following, this great 2 Sam. 6. ver. 3. a Numb. 7. 9.

leſſon; "*That when we cannot doe any thing in the degrees*
"*that* GOD *requireth, yet we muſt learne to doe all things in*
[a] 2.11. "*the* FORME *that He requireth*: *David* hath learnt his leſ-
ſon now, ſettles to the worke againe, doth all according to
the Law, *Decently* and in *Order*, he ſerves the LORD with
feare, and rejoyceth with *trembling*; he will account of world-
ly joy and contentment as it is, a thing very momentany, of
very ſmall continuance; he will never truſt proſperity againe,
there may be a change within an houre, nor will he let himſelf
looſe to a fearleſſe joy.

1. The breach is made upon *Uzzah*, but it ſtrikes *David*
alſo to the heart, and ſee how *ſoftly* he walks, and *humbly* before
his GOD, (His judgements were before his eyes) he was
2 Sam 6.9. *afraid* of the LORD that *day*, *and ſaid*, *how ſhall the Arke of the*
LORD *come unto me?*

Thus a good man learnes much by affliction, and is made bet-
ter by anothers ſtroakes, for the hand of GOD, that was ſore up-
on *Uzzah*, pointed to *Davids* ſin alſo, and the LORD might
have been as quicke with him, being the chiefe perſon there,
and a *Leader* to His people: So *David* enquires wiſely into
the matter and cauſe of this the LORDS diſpleaſure, and he
finds it out and expreſſeth it; *Our GOD made a breach upon*
[c] 1 Chr. 15.13. *us, for that we ſought Him not after the DUE ORDER*[c].
See how that *breach* made-up Prince, People and Levites,
and made them all whole againe; *So the Priests and Levites*
ſanctified themſelves to bring up the Arke of the LORD GOD
[d] ver. 14. *of* Iſrael; SANCTIFIED THEMSELVES[d], that
is to be noted; "Take we heed of an inconſiderate ruſhing in-
"to, or upon *Gods* ſervice, ſuch, eſpecially, as concerne the
"*Arke*: A man muſt be *prepared* and *ſanctified* for ſuch works.
"2. Looke to thy feet (thy heart, thy affections) when thou
"art going into *Gods* houſe: He is in Heaven, thou art on
"Earth. The Admonition is ſeaſonable; when our foot is en-
Ioſh. 3.5. tring upon *Gods* worke, when we would doe a worke for *God*,
Ioſhuahs direction is as uſefull as it was to the Prieſts, when
they ſhould ſee *God* working for them; *Sanctifie your ſelves*,
for to morrow the LORD will doe wonders among you: So,
Sanctifie your ſelves (for to morrow you are to worke

for

for GOD;) as you expect He ſhould worke gloriouſly for you.

3. This is of high concernment for us ſimple ones, who are all for the *work*, not regarding the *manner*; It is ſpoken to us in a figure. We alſo are all for the *matter* and *ſubſtance* of the work; if our prayers be ſaid (as we ſay) If we have ſat out the hour, and heard the *Sermon*; and, when that is done, have received the *Sacrament*, that is enough, the work is done. Aſſuredly this is as if we ſhould thinke; if the Arke be carried, and brought to his place of reſt; no matter for the *manner* how, though it be put in a *Cart*, and the Oxen drow it. We muſt looke to the manner of our performance, or elſe looke for a breach upon us: Sooner or latter *God* will make it, for *He is the ſame*, He was in *Davids* dayes [g]; and then thus it was; *Our God made a breach upon us, for that we ſought Him not after the due order*. Then we muſt remember, how they ordered themſelves after this breach was made upon them, and as they did, ſo ſhould we doe in our ſervices, before *God* make a breach upon us (*Becauſe you did it not at* THE FIRST [m], therefore the breach was made upon them at the laſt) So *the Prieſts and the Levites ſanctified themſelves to bring up the Arke of the* LORD GOD *of* Iſrael. So muſt we doe according to the charge in *Ioſhuah*, and this here, *Sanctifie your ſelves both you and your Brethren, ſpecially ye that are the chiefe of the Fathers, that yee may doe the ſervice of the* LORD *after the* DUE ORDER.

David has given the charge, and he leads the way; the breach upon *Uzzah* is ſtill in his eye, not to diſhearten him from removing the Arke, for he ſaw, that a bleſſing did accompany the Arke, and was viſible there, where the Arke was: but to make him wary and very circumſpect in his walke now about to remove the Arke. And ſee with what deliberation he does it, ſtill eying the Rule, and his way, and the breach upon *Uzzah*, ſo having gone ſix paces, he ſacrificeth. Then he goes-on rejoycing carrying the Arke into his owne City. His wife ſees no beauty in her husbands zeale and holy mirth but folly rather and madneſſe. *David* cannot endure a reproach from her, whom he loved, caſt upon his zeale for *God*, he checks her very ſharply: And becauſe her mouth was ſo open

[g] *Sicut Deus eſt ſemper, ſic juſtitia Dei ſemper; ſicut omnipotentia Domini indeficiens, ſic cenſura inde immutabilis: ſicut Deus jure perpetuus, ſic juſtitia perſeverans* Sal. de. Gub l. 1 p. 60.

[m] 1 Cro. 15 3. in 1 Chr. 15. 13 ver. 14.

against her husband in the cause of his *God*. The *Lord* shut up her wombe, she should beare no child unto him, Whom she had contemned, *Shee had no child to the day of her death*: a great *reproach* that in those dayes, *among men* [b]. But *David* riseth the higher by his outward abasement: And that, which in his wives eye would make him vile and contemptible, should make him honourable and gracious; for what he did was before the *Lord*, and His abasement before Him, is his way to Glory, therefore he is resolved to be yet more *vile* then so, and *base* in his own eyes.

[b] Lu 1.25.

[a] Sam 7.3.

Thus K. *David*, and his people have done now, touching the Arke, it is brought in a due order to it's place. But *David* takes not his eye from off it, his care is still about the Ark, That, now the *Lord* had given him *rest*, the Ark might rest too, and in a fitting house wch he will build for it. No, but he shall not; and yet the *Lord* takes it very kindly from him, That it is the purpose of his heart to build GOD an house [b]; Go and tell him, saith the *LORD*, *I will build thee an house* *, that I will: wilt thou lay out thy self for Me and My House, *I will build thee an house*, and it shall be a *sure house*, It shall continue for ever; Thou shalt be no loser for the good-will thou intendest to Me, or the good service thou wilt doe for Me, I will build thee an house, *and it shall be established for ever*. Reade-on and observe how comfortably the *Lord* speakes to *David*, and how sweetly *David* answers the *Lord*: I observe only this, That

[b] 1 Kin. 8.18.
* 2 Sam 7.11.
1 Chro. 17.10.
1 Chron. 29.3.

The only way *David* could take to establish his house for ever, was to take care of *Gods* House on Earth *: So he did, and see what provision he made for that building, because he had set *his AFFECTION* thereupon; and see how he prospered? What exploits his MILITIA wrought! No Enemies could stand before him, for the *LORD preserved* David *whithersoever he went*. The Enemy had no power to stand before *David*, for GOD was with him. We see then where our strength lyeth, not in multitudes of Charets, and troopes of Horse-men: Though our Arme be weake, and our Adversary strong, yet his gods are but fewell for the fire; *GOD* is with us, and He is strong. We reade-on, That *David* grew mighty, got himselfe a name; for it followes, presently after, *David* reigned

2 Sam 8.14,15
* The reason why our houses, many of them melt away, as if they were made of *Snow*, is, because we mind not *Gods* house, and His service there.

reigned over all Israel, and executed judgement and justice to all his People[b]. JUDGEMENT and JUSTICE! These are like the two Pillars JACHIN and BOAZ[c], the upholders of the Throne. *David* executed judgment and justice: To whom? *To ALL the People*; to the poore and needy, to the *Dumbe*[d] man, that cannot open his mouth for himselfe, or his purse to bribe another to speake for him; whom the vile Judge, as an evening *Wolfe*, has appointed to destruction: *David* will open his mouth for this man, for this *Dumbe* man, for he will doe *judgement and justice to ALL the People*. To his Courtiers also; if they be *proud* and *stout*, *David* would not *suffer*[d] them; and if they be *privy SLANDERERS*, *David* will *CUT THEM OFF*; He would *turne the WHEELE over the wicked*: Heare him what he saies, for never any King did speak and practise better.

ver. 13.
ver. 15.
c 1 King. 7. 21.
d Pro. 31. 8.
d Psal. 101. 5.

I will EARLY (marke that, he would begin betimes. *Judgement* and *Justice* should be his first worke, as we heard) *I will EARLY destroy all the wicked of the Land*; *that I may CUT OFF ALL wicked doers from the City of the* LORD.

This is to execute judgement and justice, to doe it EARLY, and to have a speciall eye to the *Slanderer*; and to him that hath an *high looke*, and a *proud heart*; to the *deceitfull* person also, and to him that telleth *lyes*. These should be rooted out, they are the *Pests* and *Plagues* of the Court, and of the Kingdom.

But upon whom were *Davids* Eyes fastned for good? Upon the *faithfull* in the Land, they should *dwell with him*; and they, that walked in *a perfect way*, they should be his *Servants*. An infallible signe of a good man this; Marke you, doe you see a man *setting* his *Eyes* upon (*i.e.* do's he favour, do's he take by the hand) *Doegs* wicked bloody men? He is a *Saul*. Do's he set his eyes upon the *faithfull in the Land*? He is a *David*. Signes and tokens may deceive you, but this never failed; do's he delight in wicked men? Doe they dwell with him? Doe such vile persons serve him? Will he not suffer them to be *cut off*, he is a wicked man, for his eyes are upon the wicked to favour them; he will not execute *Judgement* and *Justice*. Has he a respect, doth he heartily favour (*i.e.* does he take by the hand)

good men? Do's he delight in such? Is his heart towards them? he is a good man.

The government is upon *Davids* shoulders, he will do *Iudgement* and *Iustice*, for he is *set upon* GODS THRONE, (as *Solomon* was) *to be King for* THE LORD HIS GOD (a mighty consideration) *Therfore made He thee King over them.* What them? over *Israel.* Why King over *Israel?* To do *Iudgement and Iustice to* ALL *the people.*

2 Chro. 9. 8.

But *David* did some injustice too in the matter of *Vrijah* the *Hittite.*

1 Kin. 15. 5. 2 Sam. 12. 9.

True, he did indeed, *He killed* Urijah *with the Sword*, and so he called for the Sword home to his house; It came, and never departed from his house, according to the word of the *Lord*: And so we may reade on and of nothing but the *Sword*, the *Sword*, now in the brothers hand, and therewith he slew his brother: Now againe in the sonnes hand, the beloved Son, and he would dethrone his Father. It is very notable, but it belongs not to this place. We may look upon the *Sword* in *Davids* house, so as to keep it from our owne: And thinke of the Saints fals, so as to make us looke to our standing; we may ponder their stepps and their failings in the way, so as that we admire *free Grace.* We may speak of their fals too, when there is just reason so to doe, but with trembling; pointing at them, as SEA-MARKS to bid us beware, that no man presume to come thither; though one man plunged in there, and yet escaped, many have fallen in and were drowned.

Vers. 10.

David did transgresse in *the matter of Vrijah*; but *David* watred his bed with his tears. *David* did according to the desire and pleasure of his Eyes; but he was *over-whelmed with sorrow.* We have our direction at this point in these words; *He that once persecuted the faith, now preacheth the Faith, which he once destroyed.* What then? *And they glorified* God *in me*[d]. There is a direction for us, when we thinke or speake of the godly mans fals. But indeed, in this place, we are to say nothing touching this matter, unles we will go against the *rule*, and the *practise* of all the godly, even of *God* Himselfe. *Sarah* had her infirmities, so had *Moses* too, though the meekest man upon Earth; their FAITH is only mentioned and no more.

d Gal. 1. 23, 24

David

David himſelfe might have ſaid much in the diſpraiſe of *Saul*; he do's not ſo, he fills his mouth with *Sauls* commendation. 1 Sam. 1. 17.
Iob did ſpeak when time was, unadvisedly with his lips, as an impatient man. See in his third Chapter, he breaks-out a little. A little! You will ſay, he breaks-out a great deale, he curſeth the day and the night both. True, and yet I ſaid well enough, *he breakes out a little*; a little in reference to thoſe *breakings*, that were upon him, under which he was preſſed down, and lay flat, then behold a *little* impatiency; I may well ſay ſo: For indeed St. *Iames* mentions none at all, he tells Iam. 5. 11.
us only this, *You have heard of the patience of* Iob, as if we never heard of his impatiency. *Matthew* the *Publican*, ſaith he of himſelfe, but no *Evangeliſt* beſides himſelfe. Of *Paul* before. *Luther* another *Paul*, but of a more hot temper (the fitter for thoſe cold days, and the work he was upon) Epiſt.
contended, upon a time, with Mr. *Calvin*, ſomwhat too eagerly. Well, ſaid *Calvin*, though *Luther* in his haſte, overtaken with infirmity, ſhould call me *Devill*, yet I muſt call him, as I do account of him, *An excellent Servant of the* LORD. And ſo we ſee what the ſervants of the LORD have done; and yet we are ſhown a *more excellent way*. For ſee what the LORD do's in this caſe, *My Servant* David, *a* 1 Kin. 15. 5.
man after My Owne Heart, who did that which was right in Mine Eyes, and turned not aſide from any thing, that I commanded him all the dayes of his life, ſave onely in one thing, And that I have paſſed over, as if it had never bin done; And ſhall we recall it? Surely the LORD ſpeaks much for our com- Ier. 31. 34.
fort, and for our inſtruction too. I WILL FORGIVE *their iniquity, and I will remember their ſinne* NO MORE. Shall we then remember it? We heard what *David* did, and from GODS owne mouth; And when we reade what he did in *the matter of* Uriiah, we muſt do as St. *Paul* ſaith the *Iews* Gal. 1. 24.
did, when they heard what *Paul* had bin, *And they glorified* God *in mee.*

And now we will draw towards the ſhutting-up of *Davids* day, for we muſt heare of him, as of the longeſt lived man, that ever was, AND HE DIED. We will paſſe-on in his ſtory, and make a ſtand there, where *David* found him-

ſelfe

ſelf even in the hands of death. Then we reade with what affection he ſpeaks to the people; even as one that had ſet his *affection* upon them, as he had done upon *the Houſe of* GOD: He vvas now leaving them and that houſe, vvhich muſt know him no more; and now, marke vvith vvhat *affection* he ſpeaks; *Heare me my brethren and my people*[b]. Then reade vvhat hee ſpake, and what his charge was to the people, that they and their ſouls might proſper[c]; then how he bleſſeth *Solomon*, and chargeth him, but that requireth double obſervation; he chargeth him to keep the *charge* of the *Lord*, for that was the way to proſper in all *that he did, and whitherſoever hee turned himſelfe*[e]. We will ſet a *Marke* upon the charge to his ſonne; *And thou* Solomon *my ſonne, KNOW thou the GOD of thy Father*. Is that all? No, there is much more, which commands our obſervation, but upon this we ſet the marke, it is the greateſt part of that charge, and in obſervance of it, hath the greateſt recompence of Reward. If a dying Father can bequeath it to his children, he leaves them a richer legacy then is imaginable. And thou, my ſonne, KNOW the GOD *of thy Father*; He is *IEHOVAH*, has His Being in Himſelfe; gives Being to All; The *Great* and *Terrible* GOD, The *gracious and mercifull* GOD; That gives Being to all His Promiſes, to all His Threatnings. NOT ONE *THING HATH FAILED*[d]. Know this God, none like Him, *Glorious in holineſſe, fearefull in Praiſes, doing wonders*. The *GOD* of thy Father, before Whom thy Father *walked*; The *GOD* Who led him all his life long, and redeemed him *from all evill*; My ſonne, *KNOW* this God. They that ſo KNOW Him, will *love* Him, will *feare* Him, will *ſerve Him with a perfect heart, and a willing mind*. They that love Him not, nor feare Him, nor ſerve Him, they *KNOW* Him not; ſo we reade ſtill; they *KNEW* not the LORD. We have ſet the marke theron, as the chief part of the charge; and it muſt bee remembred firſt and laſt.

1 Chr. 29.3.
b 1 Chr. 28.2.
c ver. 8, 6.
e 1 Kin. 2.2.
1 Chr. 28.9.
d Joſh 23.14.
1 King. 8.56.
Exod. 15 11.
Gen. 48.15, 16

The ſecond part is, touching Gods *Houſe*, whereunto the Father had ſet his *Affection*, and made inſtorable proviſion; his ſonne now muſt put to his hand and his heart to make an

Houſe

House like GODS *House, exceeding MAGNIFICALL, WONDERFULL GREAT, for so is the* God, *to Whose Name is must be built.* The remaining part of the charge is, touching the execution of Judgement and Justice; and there we must set a marke too: how *David* chargeth *Solomon* touching cruell *Joab*[f], and malicious *Shimei*[g], both these must be removed upon the first opportunity, for *Solomon* must learne by-times, what he must never forget; That the drosse must be removed from the silver; The wicked must be taken from the King, else his face cannot shine, nor can his *Throne be established in Righteousnesse*[h]. Then *David*, having seen his sonne sitting upon his Throne, and charged him concerning His Duty to GOD and to His *House*, that he must build it exceeding *MAGNIFICALL*, as we heard; and having blessed the LORD, and his sonne, and the people, and commanded them to blesse the *LORD*[m], DIED *in a good old age, with Blessings and Supplications in his mouth, full of Dayes, Riches, and Honour.*

1 Chro. 22.5.

2 Chro. 2.5.

f 1 King. 2.5.
g ver. 8.

h Prov. 25.5.

1 Chro. 22.5.
1 Chro. 29.10.
1 King. 1.48.
m 1 Chron. 29. 10.
ver. 28.

F THE

THE ACTS OF *SOLOMON*.

CHAP. II.

Solomon *his chiefe desire, and how* GOD *answered the same, making him a most glorious King; What eclipsed all his glory, and took away his heart; The Glory of the world had daz'led his eye, and his Queens Idoll had put it quite out. The* Lord *cleared his eyesights again, so that he could see into things, and account all Nothing.*

SOLOMON his sonne, the *Beloved* of the *Lord*, blessed with the blessings of the *LORD*, with the blessings of the *Father*, and of the *People*[a], reigned in his stead. His Father said to the son, *Thou art a Wise-man*[b]; *Solomon* said to *GOD*, *Thou hast made Thy Servant King, and I am but a* LITTLE CHILD[c], *and yet I must goe out and in, before a great and Wise people.* All this was true, and in a true sense of this LITTLENESSE, and the peoples GREATNESSE, *Solomon* prayed for an *understanding heart*[d]. That desire pleased the *LORD* so well, that He granted it, made *Solomon* excell therin *all the Wise-men on the Earth*[e]. "Aske the greatest thing; *GOD* will give the least "without asking: He gave him also therwith, that he desired not, both riches and honour: so as there was *not any like him all his dayes*; nor in all these yeares after him[f]. Then sate *Solomon upon the Throne of David his Father* (nay, upon *the Throne of GOD, to be King for the* LORD[f]) and his Kingdome was *Established Greatly*[g], for he was strengthened therein, and the LORD his GOD *was with him and magnified*

a 1 King. 1. 47.
b 1 King. 2. 9.
c 1 King. 3. 7.
d ver. 9.
e 1 King. 4. 30, 31.
f 1 King. 3. 13.
f 2 Chron. 9. 8.
g 1 King. 2. 12.

nified him EXCEEDINGLY[h].

Then we reade of his magnificence; The Glory of his Court; The beauty of *GODS* House; his *Dedication*; *his Prayer* there, and that is excellent. h 2 Chro. 1, 2.

Truly, I know not well what to say next, but Idols and their abominable services, will darken all this glory; for thus it was; *Solomon* was the greatest example of Wisdome, Riches and Honour, that ever was in the world: and the strangest example of humane frailty, that ever we reade off, being so wise a man. But what is man in his best estate, though the wisest and the strongest? Not *Substantive* enough to stand of himselfe, nor wise enough to order his steps. If the LORD, Who is our strength and our wisdome, with-draw His hand, we fall, and possibly so low, that he, who was a mirrour of wisdome even now, becomes anon the mirrour of folly. *Hold me* Lord, *and I will hold Thee*, said a good woman, who saw how weake she was in her self, and how strong she might be in her *GOD*! There mans strength lyeth. It is an high point of wisdome to know all this: And that wicked and Idolatrous Counsels, specially from her, that lyeth in the bosome, will weaken strength, and besot reason; and those are the lessons we are to take hence. How the *LORD* met with him is remarkable allso, which I passe-over, touching onely upon it anon.

Concerning his *fall* and recovery againe, there is pregnant proofe in sacred Writings; and no matter what fooles say, though they write books about it, no wiser at the end, then at the beginning. True it is, though *Solomon* was really so wise, so rich, so honourable, yet, when he AWOKE (for I allude to it) when he came to himself, behold it WAS A DREAM[o], his wisdome, his riches, his worldly power, *Behold!* It *is a dreame, Vanity of vanities all is vanity*; so said he, who *hastened to find satisfaction*; *who more then he?* p *he kept not from his eyes, what they desired, nor with-held his heart from any joy*; yet so said *Solomon* the *King*: for what can the man say, that commeth after the King? Even that, which hath bin already said; *Solomon* said of All things under the Sunne, they are *vanity* and *vexation*; he could looke thorow All, and discerne a o 1 King 3. 15.

p Eccles. 2, 25. ver. 10.

ver. 11.

Nothingneſſe at the bottome. Surely this did argue, he had a *ſpirituall* eye, and that *GOD* had inſtructed *him to diſcretion*. As *GOD* made all things, by His power, of *Nothing*; ſo he, by wiſdome from *GOD*, made *Nothing* of all things; *Nothing* in reference to that *one thing Neceſſary*; or *Nothing*, in reference to *Heaven*, our putting forward or backward in our race thither-ward, to our Crowne. The concluſion is, He, that ſees all things to be *Nothing*, ſee's alſo *GOD* to be all things: He that ſees a *Nothingneſſe*, in the creature, ſees a fulneſſe in *GOD*, an All-ſufficiency in Him. It is cleare from *Solomons* writings, That ſo *Solomon* did, and that makes clearer proofe to them that have queſtioned it (I thinke no wiſeman ever did) That *Solomons* heart was turned from Idolls to ſerve the *Living GOD*.

We reade-on now, That we may learne to looke the better to our ſtanding by *Solomons* fall; and to avoid with all our care the ſnares that are in a proſperous and full eſtate.

That little more, which concernes our preſent Theame, is this; *Solomon* was a King of Peace, and enjoyed long peace, he and his people; Judah *and* Iſrael *were many as the ſand, which is by the Sea in multitude, eating and drinking and making merry* ¶: An interrupted peace, never broken till *Solomon* broke Covenant with his *GOD*, and then all breaks to peeces, but till then all was peace, *Eating and drinking and making merry*. Here was a conſidering time for *Solomon* the wiſeſt, and for all his people. They were now in a Land, where *Silver and gold was as plentuous as ſtones*: But that more precious commodity, BREAD, *That they eate without ſcarceneſſe*; there was no lacke of any thing, *houſes* full, and *wells* full, *vineyards* full and *barnes* full, a fullneſſe of all good things. What is to be done now? It ſhould not be queſtioned, becauſe the anſwer is neare; But, becauſe of our evill and forgetfull hearts, we are ſtill remembred, as often as we meet with all this fullneſſe; Beware *Leaſt thou forget the LORD, That hath done thus and thus for Thee, and hath given thee all this fullneſſe.* "O remember and forget not to bleſſe the LORD thy *God* "for all this good, which He hath given thee. Beware now

¶ 1 Kin. 4 20.

1 2 Chro. 1. 15:

2 Deut. 8. 9.

Deut. 6. 11. 12.

"(marke

"(marke what cautions are given to a people that is full)
"That thou forget not the LORD Thy *GOD*, now when Deut. 8 10. 11, 12.
"Thou haſt built goodly houſes, now when thy heards and
"flocks are *multiplyed*, Thy ſilver and thy gold is *multiplyed*, and
"all that thou haſt is *multiplyed*, now looke narrowly to it, els ver. 13, 14.
"thy heart will be lifted-up, and thy ſpirit will be flat and
"downe; Thou wilt forget the LORD Thy GOD, Who gave thee all this fullneſſe, and multiplyed thee ſo exceedingly, if thou art not now aware and lookeſt narrowly to thy ſelfe. A man cannot eaſily beleve, how he can forget GOD, when he hath ſo many remembrances of Him ſtill before his eyes, fields full, and Barnes full, and houſe full and table full; yet now thou wilt forget *God* or never, Remember *Solomon*. It will make us *beware*; the wiſeſt man that ever was, yet, when all good things were multiplyed to him, his heart was lifted up, and his ſpirit fell downe flat, he *forgate the* Lord. Note, It is an hard thing (impoſſible without ſpeciall aſſiſtance) to keepe the heart downe and humble, when the perſon is lifted-up with the fullneſſe of all things; the hardeſt buſineſſe well to husband *peace* and plenty, for the good of the ſoul, that the ſoule may proſper as the outward man doth, an hard worke it is; pray therfore, That we may be *filled with the fruits of Righteouſneſſe*; that we may not be *drunke with the world*, wherin is *exceſſe*, but be *filled with the Spirit, even with all the fullneſſe of* God: Then we ſhall *beware* and not *forget*, then we ſhall *bleſſe the* Lord for all His fullneſſe; then we ſhall well husband our *reſt* and *peace*, as the Churches before us, *They had reſt*: What then? *And were edified, and walking in the feare of the* Lord, *and in the comfort of the holy Ghoſt, were multiplyed.* The digreſſion is neceſſary, if it be a digreſſion: And theſe conſiderations and cautions very uſefull, when we are, as thoſe people were, in thoſe dayes, *Eating and drinking and making merry*. There we break-off. It follows; Phil. 1. 11. Epheſ. 5. 18. 3. 19. Act. 9. 31.

No warrlike actions were performed by *Solomon*, nor memorable, excepting his buildings, which were great, wonderfull and very *many* *, with other works of magnificence, wrought for the glory of his owne State, not much inferiour to * 2 Chron. 8.

1 King 6. 38. Chap. 7. 1. that houſe hee built to the honour of GOD in fewer yeares by ſix, then he was building his own, which he was building thirteene yeares, and the building the houſe of GOD but *Seven*; That was not for his honour. But wee muſt obſerve his prayer at the Dedication of Gods Houſe, for that is notable *. As for the workes, though very *MAGNIFICENT*, yet they might be quickly compaſſed by him, who could ſet downe and count his coſt, and quickly cleare all diſburſements, That made *SILVER* and *GOLD*, *as plenteous as ſtones*, and had *Cedars in abundance* q.

* 1 Kin. 8. 2 Chr. 6.

q 2 Chro. 1. 15. Chap. 9. 20

2 Chro. 1. 14. Touching his MILITIA, we reade much in a little; He provided for the troubles of warr, in the leaſure of Peace: And, to maintain his peace, he maintained a mighty MILITIA, for "hee had *foure thouſand* Stalls for Horſes and Chariots, "and twelve thouſand Horſe men, whom hee beſtowed in "the Chariot-cities, and with himſelfe at *Hieruſalem* r; "and he raigned over all the Kings, from the River even "to the Land of the *Philiſtines*, and to the border of *Æ*-"*gypt*." s

r 2 Chr. 1. 14. 9. 25. s ver. 26.

But it came to paſſe, when *Solomon* was old, that his Wives turned away his heart after other gods (the words are cleare, as ſoone underſtood as read;) *And the* LORD *was angry with* Solomon, *becauſe his heart was turned away from the* LORD GOD *of* Iſrael, *Who had appeared unto him TWICE*, and had warned him touching that Matter d. "If the *LORD* graciouſly appeare unto a man "once, and he regard not; this will kindle *GODS* wrath: But if he appeare TWICE, and yet he will not beware, this will make His wrath burne, for the more mercy, the more diſpleaſure, if mercy be deſpiſed. We reade on, and how the *LORD* charged him touching that matter; *Solomon* had a faire warning, much grace was ſhowne unto him; *GOD appeared to him* TWICE, and charged him as often; yet *Solomon* did contrary, hee hearkened what his Wife ſaid, not what *GOD* ſaid; *Hee kept not that, which the LORD commanded.* Therefore his ſonne ſhould not keep

1 King 11. 4. ver. 9. d 2 Chro. 7. 17, 18, 19, 20.

ver. 10. e ver. 11.

keepe his Kingdome intire e. Surely, The *LORD* would *rend* it out of his ſonnes hand. Howbeit not all, for *Davids* ſake. And yet *Solomon* himſelfe ſhould out-live his Glory, he ſhould tee affliction, and feele it too from one Adverſary, and then another; For thus it was; When this Kings heart was divided betwixt ſtrange *Wives*, and as *ſtrange vanities*; when hee turned from the *LORD*, Who had appeared to him TWICE, and ſo inſtructed him, touching the *eſtabliſhing his Throne*: Then the *LORD* ſtirred-up Adverſaries, now one, and then another; The one did *great miſchiefe* f; and the other *abhorred* Iſrael g. *Solomon* ſhould have *abhorred* Idols, thoſe curſed and miſchievous things; he did not ſo, he clave to them in love, for his heart was turned after other *gods* and *goddeſſes*: he did ſmart for this in this world; The *Lord* did ſtir-up two Adverſaries, the one did Solomon *great miſchiefe*; the other ſerved him, as he ſhould have ſerved Idols, *He abhorred* Iſrael. To ſhut up *Solomons* Story, wee have but this more: Hee *raigned over* Iſrael *fourtie yeares*. The Sunne of his glorious Day did ſet in a Cloud (that wee may not admire perſons, but free Grace) Then it was night with him, went to bed, and ſlept with his Fathers. *Rehoboam* his Sonne raigned in his ſtead.

Wee have read his Story,
his Sons followes.

e ver. 12.
ver. 13.
f 1 Kin. 11. 9.
g ver. 25.
1 Kin. 11. 4, 5.
ver. 43.

THE

THE ACTS OF *ABIJAH.*

CHAP. III.

Abijah, *none of the best men, but a good Captaine, and well able to posture his Kingdome; He relied upon the* LORD *and overcame his enemies, destroyeth* Jeroboam *utterly; In whom we see what end the* Lord *makes with Idolaters;* Abijah *waxed mighty, but dieth.*

2 Chron. 13.

Bijah, Solomons Grand-child, Son to *Rehoboam*, begins his reigne, and quickly ends it, he *reigned but three yeares:* he was not much better then his Father, for he *walked in all the sinnes of his Father* [a]: but he was a much wiser man. I register him amongst the good Kings, because he ordered his *Militia* according to Rule; nor was he such a *foole*, as to humble himselfe before stocks and stones, or thinke them gods, which were made with hands, or put confidence thereon: he was valiant also and stout-hearted, and could looke-up to GOD, who gives spirit, courage and invention, when and where he pleaseth. We reade-on in the Chapter, and his Acts there.

[a] 1 King. 15. 3.

Chap. 12. 15.

In the close of the former Chapter we reade, *That there were warres betwixt* Rehoboam *and* Jeroboam *continually*. And in this Chapter we find it intimated, That *Jeroboam* pursues the Warre against *Abijah*, and, finding himselfe twice as strong, (for he set his battle in array with eight hundred thousand men mighty in valour) sets upon *Abijah* by *force* and *fraud* both,

both, after the manner of an Idolater: *Abijah* ſetts his *battle in array* againſt him, but before he fights, he ſpeakes; and, That he may be heard, craves audience, *heare me thou* Jeroboam *and all Iſrael.* What *Abijahs* ſins were, the ſacred Text tells us in generall tearmes, *he walked in all the ſinnes of his Father.* What his words were we ſhall heare, as full of wiſedome and grace as any we ſhall reade throughout the *Chronicles*; Theſe are his words. "Ought you not to know, that GOD has given the "Kingdom over *Iſrael* to *David*, and his ſeed by a covenant of "Salt, firme and ſtable to him for ever? You doe now, in ſee- "king to reverſe this decree, rebell againſt GOD: ye have in- ver. 6. "deed, vaine men as ye are, and *children* of *Belial*, ſtrengthened ver. 7. "your ſelves againſt *my Father* Rehoboam *the Son of* Solomon; "and he could not withſtand you, being a man, and no more, "*young and tender hearted:* No hard matter to prevaile againſt "a man, and ſuch a man: but you muſt not think to *withſtand* ver. 8. "*the Kingdome of the* LORD *in the hand of the Sons of* David. "You have *multitudes*, twice as many as I have, but what are "they againſt the LORD; You have *gods* good ſtore alſo, They "are but ſuch as *Jeroboam* made you for *gods*; *gods* of mans ma- "king, will do their makers and their worſhippers little ſervice. "But wot you what? ye have caſt away your ſtrength, for "you have caſt-out the Prieſts of the LORD, and the Levites "too; and, inſtead of them, you have made you *Prieſts after* "*the manner of the Nations of other Lands*; and fit Prieſts they are ver. 9. "for ſuch gods, all of *Jeroboams* making. Thus *Abijah* has muſtered-up *Jeroboams* Troopes, his multitudes of men, of gods, and of Prieſts, like their gods. Then he tells *Jeroboam* where his and *Judahs* ſtrength is, "But as for us, the LORD "*is our* GOD. and we have not *forſaken Him* (that was very "comfortable;) and the Prieſts, which *miniſter* unto the ver. 10, 11, 12. "LORD, are the Sons of *Aaron*, and the *Levites waite upon* "*their buſineſſe*, for we keepe the charge of the LORD our "GOD; But ye have forſaken him; and, behold, GOD "Himſelfe is with us for our Captaine, and His Prieſts with "ſounding Trumpets to cry *alarum* againſt you: *O children of* Iſrael *fight you not againſt the* LORD GOD *of your Fathers, for you ſhall not proſper.*

Thus *Abijah* has declared to *Jeroboam* and all *Israel* the whole Counsell of God, touching that matter, the Kingdome of *Judah*, the Stability of the same. But see the treachery of *Jeroboam* and all *Israel*! While *Abijah* was thus wisely advising *Israel*, *Jeroboam* was dealing treacherously with *Judah*, (that is the manner of Idolaters) *Jeroboam caused an abusment to come about behind* Judah: so when *Judah* looked back behold *Jeroboams* Troopes were there; and when they looked forward, the Troopes were there also, *before and behind* * Truly *Judah* has lost much by standing to parle, treat and debate matters with Idolatrous *Israel*; while *Abijah* is opening to *Israel* the purpose and counsell of God: *Jeroboam* is wholy careless of that, minds only how he may crosse the counsell of GOD, and has brought *Judah* into a snare; *he has caused an Ambushment to come about* Judah *before and behind*: And now he makes no doubt, but he shall reverse the purpose of GOD, (The great designe and project of the world, the very trade they drive) touching the Kingdome over *Israel*, given to *David* by a *covenant of Salt*, an everlasting covenant. When *Judah* saw this *they cryed unto the LORD*. Then was *Judahs* time to cry, and Gods time to help, for the battle was before and behind. Then *Judah* cryed, and the Priests did their office: *Then it came to passe, that GOD smote* Jeroboam, *and all* Israel *before* Abijah *and* Judah: And reade what a slaughter there was, *there fell downe slaine of* Israel, *five hundred thousand chosen men: Thus the children of* Israel *were brought under at that time, and the children of* Israel *prevailed*. How so? It followes, *because they relied upon the LORD GOD of their Fathers*; *Judah* relied upon his GOD, JEHOVAH *is my strength*, there is the strength of *Judah*, and it never failes. *Israel* relied upon multitudes of men, of Priests, and gods; all of mans making. It is the conclusion we made before; *An Idolatrous people*, who make flesh their arme, leane upon gods, and Priests of Mans making, are *a weake people*; they have no power to stand before *Judahs* Hoast, while *Judah* relies upon the GOD of Hoasts. Let *Judah* stay themselves thereon, on the *Almighties* Arme, and he shall shatter Idolatrous *Israel* to peeces; so did *Abijah* here, *he pursued after* Jeroboam, *and tooke his strong holds from him, neither did* Jeroboam

ver. 13. * *Abijah* has dealt fully and clearly even in the sight of his enemies, in making known unto them the counsell of the LORD: but he has lost time, which the Idolater has improved to the bringing of *Judah* into a snare; whereby the *Lord* would tell *Judah*, *That there is no treating with an Idolater.*

ver. 15, 16, 17, 18.

* Esa 12. 2.

Jeroboam *recover ſtrength againe in the dayes of* Abijah, And yet *Jeroboam*, ſuch an Idolater, ſo treacherous, (for while *Abijah* was opening to him the counſell of *GOD* touching the ſtability of *Davids* Kingdome, he was contriving an *ambuſhment* againſt *Judah*) ſo treacherous, ſo rebellious, but I ſaid all before, ſuch an *Idolater*, ſhall not ſcape ſo; he had made gods for *Iſrael*, after the ſimilitude of Calves, that eate hay; and Prieſts for theſe gods, and he had dealt treacherouſly with *Judah*; GOD will be avenged of him for all this, He will vindicate His Glory, The LORD will ſmite *Jeroboam* alſo; He had ſmote him before, and all *Iſrael* with him, but then *Jeroboam* made an eſcape; The *Lord* ſmites him now with a deadly ſtroake, he ſhall make no more gods, nor Prieſts, after his order, to offer ſacrifice unto Devils. ver. 20.

The Lord ſmote him and he died. The time when this deſtruction came upon him is remarkeable; Then the LORD ſmote him with a deadly ſtroak, that he died, when *Judah* might ſay of him, as *David* ſaid of his Adverſaries, *They are lively and ſtrong, and full of wiles, and are multiplied* [d]. When *Jeroboam* was very proud, then the *Lord* brought him exceeding low; when his thoughts were moſt miſchievous againſt *Judah*, then the *Lord* broke him to peeces. Let *Judah* relye upon his *God* ſtill; truſt in the *Lord for ever*, in aſſured confidence, That, when the Idolater hath made his *ambuſhment*, and cooped-up *Judah* with his Troopes *before and behind*, then is *Gods* time to worke, and to magnifie Himſelfe; then the *Lord* comes in for them, that *relied upon Him*; then He ſmites His Adverſaries: *He cauſeth feare and dread to fall upon them: By the greatneſſe of His Arme, His enemies ſhall be as ſtill as a ſtone* [c]. So it was here; *Judah prevailed over* Iſrael *becauſe they relied upon the LORD GOD*: *and the LORD ſtrooke* Jeroboam *and he died. But* Abijah *waxed mighty*; What his Acts, and wayes, and ſayings were, are recorded all, but the Records are loſt. Yet we are ſure of this, if it had not beene recorded, Abijah *made his bed in the darke, was laid in it, and ſlept with his Fathers.* ver. 19. d Pſal 38. 19. c Exod. 15, 15. ver. 21, 22.

THE ACTS OF *ASA*.

CHAP. IIII.

ASA do's that, which is good and right before the LORD, *for he takes away the abominations from before His eyes, then waxeth mighty; obtaines a glorious victory over as mighty an hoast, as ever we reade of. A good Prophet takes the occasion, and incourageth* Asa *to goe on, and doe more for* GOD, *That did all for him.* Asa *hearkens; he and his people enter into covenant with* GOD; *and then he would not spare the highest person in his Kingdome, because she had committed folly there with Stocks and stones. He hath his infirmities in body and mind both; but there is a* Mantle *wide enough to cover all; he fell into a sweet sleep, and was laid in a bed of spices.*

2 Chron 14.

ASA *his Son reigned in his stead*; An excellent man, yet his Father bad enough, and his Mother starke naught; for she served Idols, and worshipped before stocks and stones; "Good principles are "from our good GOD; not borne with us, nor "conveyed unto us by all the labour and diligence of godly Parents. (Yet they stand bound to doe what they can:) "Nor "can the worst Parents, such as *Asa* had, wicked and Idola- "trous both, lodge Idolatrous principles in that heart to cor- "rupt it, which GOD will sanctifie. Notwithstanding what the Father was, and *Maacah* his Mother, yet *Asa* was a very good man, a great example of wisedome in the posturing himselfe and his Kingdome, and of successe thereafter.

Asa

Asa *did that, which was good and right in the eyes of the* Lord *his* God [c]. What did he doe? He tooke away those abominable, those accurſed things, which brought *Sodom* to *Jeruſalem*, the Idols there from before the eyes of the *LORD*, for *He tooke away the* Sodomites [d], *the Altars of the ſtrange gods, and the high places, and brake downe the Images, and cut downe the groaves.* That was a good beginning; to *thruſt*-away thoſe curſed things, which will *thruſt* us away from *God*, and *God* from us. So *Aſa* began, and his very firſt ſtepp brought him halfe way to the end; ſuch an *Energy*, influence, and *effectuall working* the *beginning* hath into all the *periods* of time following! This taking away of Altars, and ſtrange gods; this breaking downe of Images is indeed the prime and firſt worke, it muſt have the priority, as in nature, ſo in time. The Rubbiſh muſt be caſt-out before the building can goe up, theſe abominable things, which make a Kingdome *naked*, which conſume like a *Moth*, nay like a *Cancer*, eating out the heart of a Kingdome, theſe muſt be thruſt away firſt, elſe the Kingdome cannot be ſet in a *Poſture* of *Defence*; nor is that done (till this be done, till theſe abominations be caſt-out) *which is good and right in the Eyes of the* Lord: When *Aſa* did doe ſo, it followes (to give cleare teſtimony that ſo he did) *For hee tooke away the Altars, and brake downe the Images.*

c ver. 2.

d 1 Kin. 15. 12.

ver. 3.

Having ſo well begun, he followes-on the worke as well, *he commanded* Judah *to ſeeke the* Lord God *of their Fathers, and to doe the Law and Commandement*; We muſt marke this, that we may put the more obſervation upon it; *And commanded* Judah, that is, he made an *Ordinance* in *Judah*, that *Judah* ſhould ſeeke the LORD, and doe the ſame, as *Aſa* had done (*which was good and right in the eyes of the* LORD) *doing the Law and the Commandement.* Now this *Command* or *Ordinance* was in ſeaſon, for the verſe before tels us, *He tooke away the Altars*; and the verſe following tells us ſomewhat more, *That he tooke them away out of all the Cities of* Judah. Had not *Aſa* done ſo, he had done a deceitfull worke, nay, he had mock'd *God*; he had made a ſhow only to doe that, which was *good and right in the eyes of the LORD*, if he had ſuf-

ver. 4.

ver. 3.

ver. 5.

fered those Altars and Images, such abominable things to stand before the *Eyes* of the LORD. We must observe *Asa's* way and method still; and how one thing followes another, and gives cleare proofe and strength to that, which went before, *He did that which was good and right in the eyes of the* LORD; For *he took away the Altars, brake down the Images, and* (then) *commanded* Judah. All this was done decently and in order.

But how did *Asa* command? By the word of a King sure, and there is power c; Yes, and by his example sure enough, for that is the greatest command; He will do what himself commande d, *He tooke out of all the Cities of* Judah, *the high places and the Images*, and then, *he commanded Judah*; what followes now, that there is such a cleare riddance of that, which is so contrary to the *Militia* of a Kingdome, that we may call it the *Malitia* [the malice] of the same, unhallowed Altars, dung-hill gods: What followes after this riddance? *And the Kingdome was quiet before him.* Yes, quiet now, for these *Achans*, these troublers, Altars, Images, which brought *Sodom* into *Jerusalem**, &c. are removed, then quietnesse and rest, and not till then. If we should aske *Jorams* question, *Is it Peace?* We must be answered, as *Jehu* answered him, *What Peace so long as the whoredomes, and the witch-crafts are so many?* What peace so long as Images stand, and Crucifixes stand, and Altars stand? But Crosses are broken downe; and Altars are throwne downe; and Images are stampt to pouder; Then it will be, as it was here, *The Kingdom was quiet*, GOD gives *it rest*, it is a peace of GODS giving; *Mercie and Truth are met together, Righteousnesse and Peace have kissed each other. And the Kingdome was quiet before him.*

And now he has leasure, while the time is calme, and the Kingdome quiet, to provide for the troubles of warre, which he did, *He built fenced Cities, for he had no warre in those yeares, because the* LORD *had given him rest*; "*Asa* had rest and "peace from GODS hand, that was a good, an assured and se- "cure peace, for God set His Hand to it, then gave it to *Asa*: "*Therefore he said to* Judah, *let us build Cities, and make* "*walls and Towers, Gates and Bars, because we have sought* "*the* LORD *our* GOD; We have sought Him, and Hee "hath

c Eccles. 8. 4.

ver. 5.

ver. 5. 1 King. 15. 12. * *Asa* tooke away the *Sodomites* out of the Land, and removed (the cause) all the Idols there. Admit the Idols, y cannot doubt of the *Sodomy*, for the reason given, Rom. 1. 23. Dr. Hall's Cont. 2. King. 9. 22.

ver. 6. Psal. 85. 10.

ver. 6.

"hath given us *rest on every side*: so they *built and prosper'd*. We will looke over this againe, for the way *Asa* goes in to *posture* his Kingdome, is exemplary, safe and excellent, there is not any one steppe he takes, but is remarkable, *He did that which was good and right in the eyes of the* LORD, *for He tooke the abominations from before His eyes: Then he commanded* Iudah *to seeke the LORD, and to doe the Law and the Commandement*: Then, saies he, let us build Cities and fortifie them, for we *have sought* the *LORD* after the right manner; we *have sought Him* by Prayer and Fasting, so as He is found of us; We are sure we have sought Him, and as sure, we have a blessing from His hand: He hath given us *rest* on *every side*; Wee will build and *GOD* will prosper, for we have done the *Law* and the *Commandement* in removing the Idols from before His Eyes. Then reade how strong he is, and what an Army hee hath, *Five hundred and fourscore thousand, all these were mighty men of valour.* ver. 7. ver. 8.

Now *Asa* has done according to the *mind* and *will* of GOD, in Posturing his Kingdome; hee hath removed all that, which is offensive to the eye of his *LORD*, and so has made his Kingdome, as a *wall* of *Brasse*. It is well he hath done all this, for he will find presently, That the Nations are angry, That *Hell from beneath is moved* at this Posturing-worke, and *stirreth up the dead against it*: Next newes hee heares is, That *Zerah* the *Ethiopian* is come out against him with an Host, as the sands for multitudes, *a thousand thousand, and three hundred Chariots, and they were come-up unto Mareshah*, in the very borders of *Iudah*; enough, if multitudes of men, and Chariots, and gods could doe it, to licke up *Iudah* as an *Oxe licketh up the grasse*. What now? *Asa* was glad with all his heart, that the LORD had instructed him to discretion: though he had enemies without (he cared not how many) yet he had made a faire riddance of his enemies within, Idols and Idoll services, he had cast-them-out, those mischievous things; he had *commanded Iudah, to seeke the* LORD; and to doe *the Law* and the *Commandement*; he had used the meanes in fortifying his Kingdome; he had not slept away the peaceable time that *God* gave him, but improved it to the ver. 9.

strengthe-

ſtrengthening himſelfe and his Kingdome ; now he can mock at *feare*, and laugh at his Adverſary, though, to looke upon, very *terrible*. Laugh at his Adverſary, who is come out againſt him with an Hoſt of a thouſand thouſand ; laugh at him ! Yes, he might laugh at all the Adverſaries in the world, and in hell too, that had cleanſed his Land and his heart of Idols : He can looke his Adverſary in the face, and have him in deriſion. *Then*

ver. 10. Aſa *went out againſt him, and they ſet the battle in array* [We muſt uſe the meanes, elſe we doe not truſt but tempt GOD,] *And* Aſa *cryed unto the* LORD *his* GOD. [What ! Laugh and cry both together? Yes, one and the ſame man may doe both, and both together : He cannot *laugh* at his Adverſary, who is a *Legion*, that cannot cry unto his *God*.]

ver. 11. Aſa *cryed* [That is, he ſet his *face ſtedfaſtly* to heaven ; his eyes were upon his *GOD*] *And ſaid*, Lord, *it is nothing with Thee to helpe, whether with many, or with them, that have no power* [It is all one to an Almighty Arme, to worke with many or with few : with meanes or againſt meanes ; but then His Arme has the *Preheminence*, when it is made bare of fleſh, and works for them that have *no Power*.

But had *Aſa* no *power* now, when he had an *Hoſt of five hundred thouſand* ; All theſe *mighty men of valour* ?

This *Aſa* accounted *no power*. Alas ! what can two Armes of fleſh doe, but daſh together like two *Potſheards*, breake and conſume one another. *Aſa* durſt not truſt in his Chariots, nor in his Horſmen ; who ever did ſo were *brought downe and fallen* ; he would *Remember the Name of the* LORD, That was the way to ſtand *upright* :] *Helpe us, O* Lord *our* GOD, *for we reſt on Thee*. [A mighty Argument to draw *God* to his ſide. *Our Fathers truſted in Thee* ; what if they did ; it followes ever, *they were delivered ; becauſe they truſted on Him*]

Pſ. 20. 7, 8.

Pſ. 22. 3, 4. *We reſt on Thee*. [A ſure prop, it never deceives ; I ſay, never deceives that man, who has done as *Aſa* did, That which is good and right in the *Eyes of the* Lord, *Helpe us, for we reſt on Thee* ; and the *Lord* will helpe his ſervants. Why ? becauſe they reſt on Him ; Hee will not deceive their Truſt, and it was *Aſa's* confidence in the *LORD* his *God*.

In

In thy Name we goe against this multitude, [(*i. e.*) not in our owne, but Thy strength, in the power of Thy might, in whose hand multitudes are, but as one man; and Thou canst make one man chase multitudes] O Lord, *Thou art our* God, Thou art ours, and we Thine by Covenant; Thy Name is called upon us; we have an interest in Thee; Thy people, Thou art our God.] *Let not man*, a poore weake creature, *let not him prevaile*; [Put him in feare, *O* Lord, *That the Nations may know themselves to be but men*[a]; Men, not *God*; their *Horses flesh*, not *Spirit*[b]; *Let not this man prevaile against Thee.* Doe but stretch forth Thy hand, shew Thy selfe to be God, *then both he that helpeth shall fall, and he that is holpen shall fall downe, and they all shall fall together.* And so it was, for *Asa* has done that, which was good in the eyes of the *Lord*; has given Him the glory of His wisdome, power, mercy, goodnesse, has secured himselfe and his People, under the shadow of the Almighty; improves his interest there; then enters into his *Chambers*[c], as he was commanded, for he has committed the whole matter unto *God*, has told Him plainly, *That he will rest on Him.* And it pleaseth *GOD* wondrous well, That *He is rested upon*; now see what *GOD* will doe for them, that *trust in Him*: So *the* Lord *smote the* Ethiopians *before* Asa, *and before Judah, and the* Ethiopians *fled*: *And* Asa, *and the people that were with him, pursued them unto* Gerar, *and the* Ethiopians *were overthrowne, that they could not recover themselves, for they were destroyed before the* Lord, *and before His Host, and they carried away very much spoyle.* Here was a wonderfull victory, such an one as *Israel* had many yeares before over *Midian*[d], for very probable it is, there was not, at this time, as then, a man lost on *Israels* side: My reason is, the *Lord* did drive them with His Tempest: they were destroyed before the Lord and before His Host, the Lords Host: And now the Cities of the *Philistines* shall be smitten too, and those that wished well to the *Ethiopians*, *The feare of the* Lord *shall come upon all their neighbouring places, and all shall be spoyled.*

[a] Psal. 9. 20.
[b] Esa 31. 3.
[c] Esa. 26. 20.
[d] Numb. 31. 49
ver. 12, 13.
ver. 14.

Thus *Asa* prospers, he and his people had removed all that, which enfeebles a Land, makes a Kingdome *naked*, those dung-hill-gods, those mischievous things; and see how he

smites and layes all plaine before him, prospers every way, and returnes with spoyles in *abundance to* Jerusalem, *to pay his vowes there*, as wee shall reade presently, for wee reade on.

ver 15.

2 Chro. 15. *Asa* is no sooner come to *Jerusalem*, but a Prophet meets him there (a good Prophet, upon whom the *Spirit of* GOD *came*) deales plainly with him, as a Prophet of the *LORD*, and that had the *Spirit of the* LORD, assureth him, saying; "*The Lord*

2 Chro. 15. 2. "*is with you, While you be with Him*[a]: Bids him consider "seriously how it was with King and Kingdome, when they

b ver. 3. "were without the true GOD, and without a teaching "Priest[b], and without Law: when Ignorance raigned, when "vile and abominable things were exalted, set up on high and "served; when *Sodom* was in *Jerusalem*, and the cause of that "abomination, Idols there. Bids *Asa* consider how it was "then in those darke times; he must find upon easie search, "those times to be darke, vexatious and miserable; nothing "prospered with *Israel*; nor peace, nor warre; nor Counsels, "nor designes, nor debates, nor preparations for the one or the "other; nor Parliaments, nor plantations, nor traffique (the "synnewes of the State) nothing prospered; all went backe,

ver. 5. "tending to a miserable desolation; *In those times there was no Peace to him, that went out, nor to him that came in: but*

ver. 6. *great vexations were upon all the Inhabitants of the Countries; Nation was destroyed of Nation, and City of City*; how soever GOD *did vex them with all adversity*. They had forsaken Him, and He plagued them; but here was the complement of their misery, *The* Lord *forsooke* His people, and then all the fore-mentioned followed, for when GOD forsakes a people, it shall be a miserable time with them, there shall be an howling, because of oppression, *They shall be vexed with all adversity*. When *Asa* heard these words; (O it is a great matter, almost all in all, when Prophets will deale faithfully with their Lord and Master.) When *Asa* heard the Prophet say so, for the Prophet had set the judgements of *GOD* as a Mountaine before *Asa's* eye; Then he tooke courage, and went on towards a more thorough Reformation; tooke away the abominable Idols (as before out of *Judah* and *Benjamin*, or made

cleare

clearer riddance then before he had done;) so also out of the Cities, which he had taken from mount *Ephraim*; If he were *Lord* of their Cities, they should serve his GOD too, that they should; Is not *Asa* their King? Then the Cities of *Ephraim* too, over whom he was King, should serve his *GOD*, and not the gods of their *owne hands and choosing*; And he would refine the worship of his GOD, impaired with Idolatrous services; and renew the Altar of the *Lord*, which, their Altars, made unto Devils, had quite defaced. Now marke, GOD had made a Mountaine, a plaine before *Asa*; and the hils to melt; He wrought so wonderfully for *Asa*, that strangers were taken with it; The people round about came flowing in to him, *They fell to him* (sayes the Text) *out of* Israel *in abundance*. Why fell they to *Asa*? That is expressed too, *They saw that the* Lord *his* God *was with him*: Yes, He was so, and He will be so, while *we are with Him*; so *the good Prophet* assured K. Asa. ver. 8. ver. 9.

Now he engaged himselfe to serve the *Lord* more; Oh! It is well when Gods *goodnesse* towards Prince and people make them all the better; are bonds of assurance to serve *God* more; to boyet more vile in their owne eyes; and to walke more humbly and more faithfully with GOD! Now *Asa* will doe great service to his *God*, and to himselfe also; The greatest service that ever was heard of, if it be done, as he did it, in a *right manner*, and we *keepe unto it*. But marke first how methodically, how orderly *Asa* goes on; there must be a *Thanksgiving* first, he had a glorious victory, *God* must have the glory of it.

Thus *Asa* did, in a full and free acknowledgement, That GOD did all for him; "he *gathered* all *Judah* and *Benjamin*, "and the strangers with them out of *Ephraim* and *Manasseh*, "and out of *Simeon* together at *Jerusalem*; and there they offered unto the *Lord* of the spoyle, which they had taken: The LORD had given the enemies and the spoyles into their hands; in homage to This *Lord*, the Giver of victories, they rendred backe into their LORD'S Hand of the spoyle, which he had brought to theirs. A very just, reasonable and equitable thing, and but according to the command and rule; *Offer unto* God *Thanksgiving*, ver. 9. ver. 10. Ps. 50. 14, 15.

ſtrengthening himſelfe and his Kingdome ; now he can mock at *feare*, and laugh at his Adverſary, though, to looke upon, very *terrible*. Laugh at his Adverſary, who is come out againſt him with an Hoſt of a thouſand thouſand ; laugh at him ! Yes, he might laugh at all the Adverſaries in the world, and in hell too, that had cleanſed his Land and his heart of Idols : He can looke his Adverſary in the face, and have him in deriſion. *Then*

ver. 10. Aſa *went out againſt him, and they ſet the battle in array* [We muſt uſe the meanes, elſe we doe not truſt but tempt GOD,] *And* Aſa *cryed unto the* LORD *his* GOD. [What ! Laugh and cry both together ? Yes, one and the ſame man may doe both, and both together : He cannot *laugh* at his Adverſary, who is a *Legion*, that cannot cry unto his *God*.] Aſa *cryed*

ver. 11. [That is, he ſet his *face ſtedfaſtly* to heaven ; his eyes were upon his *GOD*] *And ſaid*, Lord, *it is nothing with Thee to helpe, whether with many, or with them, that have no power* [It is all one to an Almighty Arme, to worke with many or with few : with meanes or againſt meanes ; but then His Arme has the *Preheminence*, when it is made bare of fleſh, and works for them that have *no Power*.

But had *Aſa* no *power* now, when he had an *Hoſt of five hundred thouſand* ; All theſe *mighty men of valour* ?

This *Aſa* accounted *no power*. Alas ! what can two Armes of fleſh doe, but daſh together like two *Potſheards*, breake and conſume one another. *Aſa* durſt not truſt in his Chariots, nor in his Horſmen ; who ever did ſo were *brought downe and fallen* ;

Pſ. 20. 7, 8. he would *Remember the Name of the* LORD, That was the way to ſtand *upright* :] *Helpe us, O* Lord *our* GOD, *for we reſt on Thee*. [A mighty Argument to draw *God* to his ſide. *Our Fathers truſted in Thee* ; what if they did ; it followes ever, *they were delivered ; becauſe they truſted on Him*]

Pſ. 22. 3, 4. *We reſt on Thee*. [A ſure prop, it never deceives ; I ſay, never deceives that man, who has done as *Aſa* did, That which is good and right in the *Eyes of the* Lord, *Helpe us, for we reſt on Thee* ; and the *Lord* will helpe his ſervants. Why ? becauſe they reſt on Him ; Hee will not deceive their Truſt, and it was *Aſa's* confidence in the *LORD* his *God*.

In

In thy Name we goe against this multitude, [(*i. e.*) not in our owne, but Thy strength, in the power of Thy might, in whose hand multitudes are, but as one man; and Thou canst make one man chase multitudes] O Lord, *Thou art our* God, Thou art ours, and we Thine by Covenant; Thy Name is called upon us; we have an interest in Thee; Thy people, Thou art our God.] *Let not man*, a poore weake creature, *let not him prevaile*; [Put him in feare, *O* Lord, *That the Nations may know themselves to be but men*[a]; Men, not *God*; *their Horses flesh*, not *Spirit*[b]; *Let not this man prevaile against Thee.* Doe but stretch forth Thy hand, shew Thy selfe to be God, *then both he that helpeth shall fall, and he that is holpen shall fall downe, and they all shall fall together.* And so it was, for *Asa* has done that, which was good in the eyes of the *Lord*; has given Him the glory of His wisdome, power, mercy, goodnesse, has secured himselfe and his People, under the shadow of the Almighty; improves his interest there; then enters into his *Chambers*[c], as he was commanded, for he has committed the whole matter unto *God*, has told Him plainly, *That he Will rest on Him.* And it pleaseth *GOD* wondrous well, That *He is rested upon*; now see what *GOD* will doe for them, that *trust in Him*: So *the* Lord *smote the* Ethiopians *before* Asa, *and before Judah, and the* Ethiopians *fled*: *And* Asa, *and the people that were with him, pursued them unto* Gerar, *and the* Ethiopians *were overthrowne, that they could not recover themselves, for they were destroyed before the* Lord, *and before His Host, and they carried away very much spoyle.* Here was a wonderfull victory, such an one as *Israel* had many yeares before over *Midian*[d], for very probable it is, there was not, at this time, as then, a man lost on *Israels* side: My reason is, the *Lord* did drive them with His Tempest: they were destroyed before the Lord and before His Host, the Lords Host: And now the Cities of the *Philistines* shall be smitten too, and those that wished well to the *Ethiopians*, *The feare of the* Lord *shall come upon all their neighbouring places, and all shall be spoyled.*

[a] Psal. 9. 20.
[b] Esa 31. 3.
[c] Esa. 26. 20.
[d] Numb. 31. 49
ver. 12, 13.
ver. 14.

Thus *Asa* prospers, he and his people had removed all that, which enfeebles a Land, makes a Kingdome *naked*, those dung-hill-gods, those mischievous things; and see how he

ſmites and layes all plaine before him, proſpers every way, and returnes with ſpoyles in *abundance to* Jeruſalem, *to pay his vowes there*, as wee ſhall reade preſently, for wee reade on.

ver 15.

2 Chro. 15. *Aſa* is no ſooner come to *Jeruſalem*, but a Prophet meets him there (a good Prophet, upon whom the *Spirit of* GOD *came*) deales plainly with him, as a Prophet of the *LORD*, and that had the *Spirit of the* LORD, aſſureth him, ſaying; "*The Lord*

a 2 Chro 15.2. "*is With you, While you be With Him*[a]: Bids him conſider "ſeriouſly how it was with King and Kingdome, when they

b ver.3. "were without the true GOD, and without a teaching "Prieſt[b], and without Law: when Ignorance raigned, when "vile and abominable things were exalted, ſet up on high and "ſerved; when *Sodom* was in *Jeruſalem*, and the cauſe of that "abomination, Idols there. Bids *Aſa* conſider how it was "then in thoſe darke times; he muſt find upon eaſie ſearch, "thoſe times to be darke, vexatious and miſerable; nothing "proſpered with *Iſrael*; nor peace, nor warre; nor Counſels, "nor deſignes, nor debates, nor preparations for the one or the "other; nor Parliaments, nor plantations, nor traffique (the "ſymnewes of the State) nothing proſpered; all went backe,

ver.5. "tending to a miſerable deſolation; *In thoſe times there was no Peace to him, that went out, nor to him that came in: but*

ver.6. *great vexations were upon all the Inhabitants of the Countries; Nation was deſtroyed of Nation, and City of City*; how ſoever GOD *did vex them with all adverſity*. They had forſaken Him, and He plagued them; but here was the compleament of their miſery, *The* Lord *forſooke* His people, and then all the fore-mentioned followed, for when *GOD* forſakes a people, it ſhall be a miſerable time with them, there ſhall be an howling, becauſe of oppreſſion, *They ſhall be vexed with all adverſity*. When *Aſa* heard theſe words; (O it is a great matter, almoſt all in all, when Prophets will deale faithfully with their Lord and Maſter.) When *Aſa* heard the Prophet ſay ſo, for the Prophet had ſet the judgements of *GOD* as a Mountaine before *Aſa's* eye; Then he tooke courage, and went on towards a more thorough Reformation; tooke away the abominable Idols (as before out of *Judah* and *Benjamin*, or made

clearer

clearer riddance then before he had done;) so also out of the Cities, which he had taken from mount *Ephraim*; If he were *Lord* of their Cities, they should serve his GOD too, that they should; Is not *Asa* their King? Then the Cities of *Ephraim* too, over whom he was King, should serve his *GOD*, and not the gods of their *owne hands and choosing*; And he would refine the worship of his GOD, impured with Idolatrous services; and renew the Altar of the *Lord*, which, their Altars, made unto Devils, had quite defaced. Now marke, GOD had made a Mountaine, a plaine before *Asa*; and the hils to melt; He wrought so wonderfully for *Asa*, that strangers were taken with it; The people round about came flowing in to him, *They fell to him* (sayes the Text) *out of* Israel *in abundance*. Why fell they to *Asa*? That is expressed too, *They saw that the* Lord *his* God *was with him*: Yes, He was so, and He will be so, while *we are with Him*; so *the good Prophet* assured K. Asa. ver. 8. ver. 9.

Now he engaged himselfe to serve the *Lord* more; Oh! It is well when Gods *goodnesse* towards Prince and people make them all the better; are bonds of assurance to serve *God* more; to be yet more vile in their owne eyes; and to walke more humbly and more faithfully with *GOD*! Now *Asa* will doe great service to his *God*, and to himselfe also: The greatest service that ever was heard of, if it be done, as he did it, in a *right manner*, and we *keepe unto it*. But marke first how methodically, how orderly *Asa* goes on; there must be a *Thanksgiving* first, he had a glorious victory, *God* must have the glory of it.

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Thankesgiving, and pay thy vowes unto the most High. *Asa* had called upon the LORD in the day of trouble, the *Lord* kept promise with him, and delivered him: *Asa* stood bound now, in the strictest bonds, to doe as hee did, *To offer Thanksgiving unto GOD*, for that was the onely way he could take, To glorifie the LORD, the Giver of victories.

Asa goes on, he and all the people are gathered together at *Jerusalem*, something should be done now, which might well become so solemne a meeting: And this it was; *Asa* could not thinke, that he and his people could be joyned close enough to their *God*, Who had wrought so and so for them, *such Salvations*: yet they would joyne themselves as close as they could; They *entred into a Covenant to seeke the* Lord: How? That is worth the asking; still the manner how, for that commends all; *with all their heart and with all their* [a] *soule*. That is the way, *with all the heart and soule*, for so the *LORD* shewed Himselfe with them; Assuredly, He did them good, *With His whole heart, and with His whole* [b] *soule*.

a ver. 12.

b Jer. 32. 4.

Aye, but very likely, they should find some refractory and stubborne spirits, very crosse to this great worke, *this engaging the heart to serve the LORD*; Some men or women among the *great* ones, or amongst the *small* ones, having a spirit of contradiction, would not joyne with their Brethren; *great* ones might be stout, and *small* ones might be careless. It might be also the Cities of the Prophets, and many of the Levites would be refractory now, they would not come in and *protest* to serve the *LORD*, and to renew Covenant with Him. No! That were strange indeed, that men, who had understanding in the *visions* of GOD, should be backward here to renew Covenant with their *GOD*, to seeke and to serve Him, Who *SOUGHT* them out at the first, and served them ever since, all their dayes; Who gives them plenty of all things, *richly to enjoy*; gives them leave to reape where they sowed not; and to dwell in houses, which they built not; and yet unwilling to renew Covenant with This *GOD*, Who hath so engaged them to come unto Him, and to keepe with Him

[a] Esa. 62. 12.

Him all their dayes! If any would be so abominable, refractory and stout, that they would not come-in, they should be brought-in; If they would not yeeld to a golden Scepter, they should stoope to an iron Rod; if not submit to a sweet easie yoake, they should be broke to peeces with that of iron; *And whosoever would not seeke the* LORD GOD *of* Israel, *should be put to death, whether small or great, whether man or Woman.* ver. 13.

Well now; and yet it is not so well as we may thinke it is: for though we seeke the LORD with *all the heart, and with all the soule*, yet all the *heart is deceitfull*, and at the best a fleeting and unconstant thing; GOD knowes, for indeed we know not, *how deceitfull the heart is*[b]; Now we have it, we thinke at command, it deceives us quickly, gives us the slip, and is gone. Therefore there is a *Caution* put-in for that; They bind themselves fast with bands and coards, as with iron and brasse; *They sware unto the* LORD; [they *protested* to serve the LORD; they solemnly vowed themselves His sworne servants; *They avouched the* LORD *for their* GOD: They had sought GOD and found Him, none like *that* GOD; then they sware, that they will hold Him fast, and keepe unto Him.] But was it not with some of them, as it is now with all our *vile* Priests, and *treacherous* Prophets; did not their *Protestation* faulter in their mouthes? No; *All Judah* (marke that ALL) *Judah* sware clearely, as if they were best content, that all the world might take notice, *They sware with a loud voice, and with shouting, and with Trumpets, and with Cornets.* [b] Ier. 17. 9, 10. ver. 14. ver. 14.

But the *heart* commonly does not love to be in bonds, and fetters; was there no griefe of heart, no regret and giving-back there? No; for then it would have shewed it selfe, as it does in our Priests, they could not have framed to sweare with a *loud voice*; But the Text cleeres it, That it was the merriest day, that ever they saw; *And* ALL JUDAH *REIOYCED AT THE OATH: for they had sworne with all their heart, and sought Him with all their whole desire.* ver. 15.

And they that so seeke, shall find; so it follows, *And He was found of them*: And they that have found GOD have found

found all in that finding, *Reſt* and *Peace*; and that is all; and that followes too, *And the LORD gave them Reſt round about.* It is not imaginable, much leſſe can it be expreſſed, what peace, what a *ſhower* of *Bleſſings* followes this *entring into Covenant, and keeping to it.* I will leave this to the heart of the Reader, and goe on, when I have ſaid but this; That then *Aſa* had made himſelfe and his Kingdome ſtrong; then he had *poſtured*, he had ſet himſelfe and *Iudah* in a *poſture of defence*, when he had done as we have read. And they whoſe aime is ſo to doe, muſt doe as he did; for when all is done, nothing is done, till that be done, which *Aſa* did; till we, in a contrariety to the wicked in their wicked way, ſhall ASSOCIATE our ſelves, as the wicked all the world over, to breake bands, and caſt away coards, ſo we, To bind our ſelves with thoſe coards (which the wicked breake) To enter into covenant with our GOD; To keepe cloſe with Him, and walke humbly before Him all our dayes, *Amen.* We reade on.

Aſa had engaged himſelfe, had bound his heart with bonds and coards, ſo he goes on, for he will proove himſelfe, as was ſaid, a compleat patterne of *Reforming*, of right *poſturing* his Kingdome; I ſay, *Aſa* goes on, meets with a Mountaine in his way, which he will make a plaine; He has engaged his heart to *Walke after* the *LORD* [a], and *feare* Him, and *obey* Him; ſerve Him, and cleave to Him; And now he muſt not *ſpare*; nor muſt his eye *pitty*, no not the ſtouteſt Image in all "the Country; "No, though a Brother in Law, or his Son, "or his Daughter, or the Wife of his boſome, or his friend, "who is as his owne ſoule, though any one of theſe ſhould ſet it up, yet *Aſa* muſt throw it downe, his eye muſt not *pitty* nor *ſpare*, for ſo the charge [b] is; and *Aſa* muſt doe thereafter, for he hath ſworne. Let me object, like a foole, after my manner, as if I were in *Aſa's ſtead*; The Anſwer ſhall make amends for the folly of the objection, for it ſhall be given from *Gods* Mouth; I object,

[a] Deut. 13. 14.

[b] Deut. 13. 8.

Ob. I may expreſſe my Authority, that GOD has given me, over my Brother, I am in place over him, and, in that reſpect, he is my inferiour; And over my Son, and Daughter, I am their Father; And over my wife too, GOD has made me her

her *head*, and *Maſter*; But now ſuppoſe (though I need not ſuppoſe, but for inſtruction ſake) That a *Queene* ſhould ſay, *let us goe, and ſerve other gods, Whom thou haſt not knowne, thou nor thy Fathers*; ſuppoſe, ſhe ſhould ſay ſo, and ſo doe, ſet up an *Idoll* in a *grove*? Nay yet higher, ſuppoſe ſhe be a *Queene*, and a Mother too, what muſt be done then? Thus I have made a queſtion, where no wiſe man ever made any: I anſwer, or rather the *Lord* by me, by way of expoſtulation. vet. 6.

An. Is there any command can give check to GODS command? Is there any Relation ſo neere, as that betwixt *GOD* and His people? Is there any Bond ſo ſtrong as the Bond of a Covenant? Is there any ſuch a Binder as an *Oath*? I have bound my ſelfe in an Oath, nay I have entred into a *Curſe* if I performe not. I muſt now, in the feare of GOD, and dread of a Curſe, throw away, that, which ſought to *thruſt* me away from the LORD my GOD; Who hath wrought all the works in me, and for me. I will not ſay now, as *Hierom* ſayes, That, in ſuch caſes, I muſt *thruſt* away my Father, and mother, who would *thruſt* me from GOD; And, if, being thruſt away, they will lye in my way to with-hold me from following GOD, I muſt *trample upon them*; I will not ſay ſo. But this I will ſay, I muſt breake downe their Idolls, then ſtampe them to pouder, and more alſo, but it followes preſently. Neh. 10. 29. *Hier. li. 2 Ep. 6. Per calcatum perge patrem.*

This I have ſet downe for the information of us ſimple ones; for we ſhall meete with an Idoll in the boſome, which will plead as much as all this, and *intice* more ſecretly; but if we remember the *Covenant*, the *Oath*, and the *Curſe*, we ſhall be too hard for that Idoll, though it be a *beloved one*, and it ſhall downe, and be *thruſt* away. Now marke what *Aſa* did, for he inſtructeth very much, a very great example of well poſturing his Kingdome.

A fooliſh woman, a notorious *Idolatreſſe*, ſome ſay an Adultereſſe alſo (theſe commonly goe together, for the reaſon rendred, *Rom* 1. *v.* 23, 24. and are, whether hees or ſhees, the ſtouteſt fooles in the world, for they are ſtout and proud before GOD, and humble before ſtocks and ſtones) had committed folly in *Iſrael*, worſhipping an *Idoll in a grove*, ſome called it *Priapus*,

Priapus, an obſcene god, but guilded over, and made, by art, a pretty gaudy thing; And ſhe thought verily ſhe had beene a priviledged woman, ſhe had a licence to *lift up* her heart and eyes to lying and ſtrange vanities; ſhe was the Mother of *Aſa*, the *King*[b], and, why might not ſhe doe as ſhe pleaſed, under her Sonnes protection, being Queene and a Kings Mother? Againe, this fooliſh Idolatrous woman (for ſhe had degraded her ſelfe by falling before an Idoll, and ſuch an Idoll, which was named before I was aware) conſidered not, That *Aſa* the King had entred into a covenant with his GOD, therefore he muſt not ſuffer any abomination to ſtand before His eyes, with whom he has entred covenant, and ſtrooke hands.

[b] ver. 16.

Oh but hee might ſpare that one Idoll, it was the *Queenes Idoll*, and the Queene his Mother, he might ſpare that: No but he might not; better ſpare a Thouſand then that one; for, though *one* be no number, yet it is the beginning of a number, and you may quickly adde one to it, and then one is two; and now it will multiply, ſpecially a Queenes *Idoll*. Certainly the Devill *bleſſeth Idolls*, for they multiply like fiſhes: *Solomon* had many Wives, and halfe as many Concubines, and yet but one Son: But his Wives Idolls, multiplyed, and filled City and Country both. Therefore *Aſa* did not ſpare *Maacah*, though ſhe was his Mother, he plucked her downe, and that is very *emphatically* expreſt; *And alſo* Maacah *his Mother, even* HER, *he removed from being Queene, becauſe ſhe had made an Idoll in a grove*; The Idoll muſt downe too, and be deſtroyed; that followes, for if he would not ſpare his *Mother*, NOT HER, then, not *her abomination* ſure, that ſhould be deſtroyed, and ſo it was; *And* Aſa CUT DOWNE *her Idoll*; Was that all? No; Idolls muſt be dealt more roughly with then ſo; *and* STAMPED IT; yet that was not enough to conſume an *Idoll* utterly; Now he makes an end of an old block, *and* BURNT IT. Where? It is a good queſtion, and the anſwer is notable, *at the Brooke Kidron*; That when he had ſtampt it to pouder; burnt it to aſhes; he might ſhew his juſt indignation againſt it yet farther, he would drowne it too; And all this for juſt reaſons, cleare in the Text.

1 King. 15. 13.

ver. 16.

ver. 13.

1. That

1. That he might ſhow *Maacah* his Mother what a vile *god* ſhe ſerved, that might be ſtampt to pouder, then burnt, and then dround.

2. To ſhew his juſt indignation againſt *Maachas* Image; ſhe was Queene-Mother, her Idoll, *even hers*, muſt be ſerved ſo, for it had brought more then a ſuſpition upon her, That ſhe was as uncleane as the *ſpirit* ſhe ſerved in that obſcene Image: Beſides, it was the Mother of Abominations, by the Devils bleſſing it had beene not only fruitfull, but had multiplied, filling the City and Countryes round about with Idols; And theſe, the Devill working effectually by them, filled *Jeruſalem* with *Sodomites*, they made *Jeruſalem*, the beloved City, a *Sodom*, which *GOD overthrew, and repented not:* for ſo we reade; when *they knew GOD and glorified Him not as GOD, but changed the Glory of the incorruptible GOD* into an Image made like to, what? I cannot tell, but what the Carver pleaſed; Therefore GOD alſo *gave them up*, &c. I pray you reade the place, and there you ſhall ſee *Idols* and *Devils* and *Sodomites* yoaked all together. Therefore *Asa cut downe* Maachas *his Mothers Idoll, EVEN HERS, and ſtamped it, and burnt it at the Brooke Kidron*; That when he had done all this, he might doe yet more, *drowne it alſo*. Truly now Reformation is riſen to the higheſt, it did not ſtick at the head. While Reformation ſticks there, a Kingdome is never well poſtured; but there we leave it. Rom. 1, 23, &c.

The Chapter concludes thus; *There was no more warre till ſuch a time.* We goe-on now, to enquire into that time.

And now we have heard as much as can be expected from an excellent King; the trueſt ſubject to the LORD his Maſter; a ſtout and valiant Souldier, every way provident for the peace of his people. He was a King, and a very good King, whoſe Actions we have beene treating of all this while; He was a Man too, that we all know, but we doe not alwayes wiſely conſider that, and anſwerably make an *allowance*. It followes now, how he acted as a man, ſtanding alone; and there, we looke to find ſlips and falls, *infirmities*, ſome worſe then that in his *feete, whereof he died.*

Surely the wiſe GOD ſuffers it to be ſo; leaves Man, as we

doe our Child, to try how *ſubſtantive* he is, how he can ſtand alone; and behold he totters preſently, perhaps *fall*. flat upon his face. Why ſo? for excellent reaſon; That man may know, when he ſtood, he did not ſtand alone, but underpropt by an Almighty hand; that ſuſtained him: And what he did, he did by an Almighty hand too, that did it. O bleſſed be GOD for mans infirmities, whether theſe be in his *head*, or in his *feete*, or all over his *body*; Theſe, as the *Lord* graciouſly orders them, makes him know, and know to purpoſe, *that he is a man*. A great point of knowledge this, and this of all men Kings are very unapt to know: Kings ſaid I; alas! we poorer men, beggars in compariſon, forget it often times, as our words and deeds doe teſtifie (for we blow as bigge in our little *Ponds*, *as Kings doe in their great Seas* [a]) much more may Kings forget themſelves quite, being upon their pinacles. But then God leaves them (and ſo He may doe and in much mercy) that they may try, *what is in their hearts*; He knoweth it well enough, *for He knowes all things*, But He would have them to know it alſo. Bleſſed be *God*, I ſay againe, for our infirmities, That, though our heads may ſtand high, yet, looking downe to our feete, (our infirmities, our weakeneſſes) we are kept low, and made to walke *ſoftly* all our dayes. And ſo I ſhall ſpeake of *Aſa's* weakeneſſes or *infirmities*, for to that head I ſhall ranke them all; and then caſt a *covering* over them, wide enough to hide all.

[a] *Vide Dominum ſævientem in ſervos*, &c. *Fluſtus eaſdem*, Lips. *de Conſt.* li. 2 p. 25.

2 Chron 16.

Baaſha King of *Iſrael*, came up againſt *Judah*; blocks-up the paſſages to the intent that he might *let none goe-out or come-in to* Aſa *King of* Judah [a]. That which ſeemes ſtrange is, why *Aſa*, being able to bring into the field, an Army of five hundred and foureſcore Thouſand, all mighty men of volour [b], thought it fit rather at this time, not to draw them forth; but to fight rather with money [c], and to purchaſe his peace with the treaſures of GODS Houſe and his owne, at the hands of an infidell. A learned Knight in his Hiſtory of the world, ſpeakes thus for him, "That *Aſa's* many thouſands of hands, "employed in the late ſervice againſt *Zerah*, might be now "buſied about their Lands, and other Trades, and better to "winke at that apparent inconvenience, which the building

[a] ver 1.

[b] 2 Chron. 14 8.

[c] 2 Cro. 16 2, 3.

of

of *Ramah* would bring upon them in after-times, then to take off his peoples hands and intentions from so necessary employments. Well, but this pleads nothing for to excuse *Asa*; he might *winke* at the building of *Ramah* (which yet he had not done, if his understanding had not beene clouded with feare) But he ought not to *shut his eyes* at this, That he called-in *Benhadad* the King of *Syria* into GODS inheritance upon these two deare rates; *The breach of* Benhadads *league with* Baasha; and *the expilation of the Temple.* Here was an infirmity, a very great one, to call-in a Heathen King, and to make him breake covenant. Let this goe, for we will passe it over. But *Hanani* the *Seer* will not let it goe so [d], he came, and, like a good Prophet, reprooves even *Asa the King*, saying; Did not the *LORD deliver a huge Host, with very many charets and horse-men into thine hand?* Thine enemies did *ride upon horses*, and were very swift; but the *LORD thy GOD, did ride upon the Heavens for thy helpe, and in His excellency upon the skie* [e]. And it is His manner so, To *spie* abroad even over all the world, where this *faithfull man* is, whose heart is *strong* and perfect with his *God*, That He may shew Himselfe strong in the *helpe of such a man.* Ah! thou shouldest have relyed upon this GOD, Whom thou hast, so lately, found to be a *strong GOD*; so faithfull, and true. Thou shouldest have *relied upon Him, and not on the King of* Syria. But because thou hast done so, thou must heare of it in plaine tearmes, though thou art King, and feele the smart of it too; *Herein thou hast done FOOLISHLY* (there is plaine English; That was the manner in those times, and then it was better with Kings then in after-times) *Therefore from henceforth thou shalt have Warre* [f]. There is one *infirmitie* discovered; the King had done FOOLISHLY, which shewed plainly, that the *head* was ill-affected, and the very heart faint. There is yet more discovery made of his weakenesse; he will not abide reproofe; he is so sick, that he beats the Physitian, and then anon, hugs him too much, as if he could cure heart and feete, and all; for *he relyed upon him*, and in so doing he made him a god; We looke over all this in order as it was done.

d ver. 7.

e Deut 33.26.

ver. 9.

f 2 Chro. 16. 9.

1. He will not abide reproofe; That was a great *infirmity*,

g Pro. 12. 1. and the very note of a *brutish man*g. He beates his Phisitian, that good Prophet; that was yet a greater infirmity; *Then* Asa *was wroth with the Seer, and put him in a prison house, for he was in a* RAGE *with him because of this thing.* Good man! he was in a rage indeed; but it was his infirmity. We reade on, and behold the greatest *weakenesse* of all! *And* Asa *oppressed some of the people the same time.* We thought verily that would follow, after we read that he was in a *rage*, and with his best friend, that he had in the world, for he told his Lord the truth, and his Lord was in a rage for that thing; then it followes, *and* Asa *oppressed*; *in a rage with a Prophet, and for telling the truth, and oppression of the people*, went all together.

2. Poore weake man! for by this time he found and knew himselfe to be so, and no better; and, as *he grew old*, so his infirmities growing upon him, *His disease in his feete was now* EXCEEDING GREAT: He should then have *sought* (that is, trusted) to the LORD; his eye should have beene fixed upon Him, the great Phisitian, that makes a man (every whit) *perfectly whole*, feete, and heart, and head and all. *Asa* did not so; a poore weake man leanes upon man; weakenesse upon weakenesse; *Asa sought to* (*i.e.* relied upon) *the Phisitians*; put confidence in them, so made them gods. What shall we doe with all these, for here are many infirmities?

ver. 12.

We must learne hereby how to judge of others; and to make use of their infirmities, so as to strengthen us against our owne. If we judge at all it must be by the rule, observing the best actions* that we can see in men, and judge not by their suddaine and inconsiderate wayes, but by the *course* of a mans life, and according to the more constant way and frame of his spirit. And here we may observe a great variety, and change in the wayes and actions of good men, as here in *Asa*; In the 14. *Chap.* he does that, which *is right in the eyes of the Lord*, and *commands Israel* so to doe: and then he beares-up himselfe in the Hand and Power of GOD, and do's wonders. In the 16. *Chap.* he is cleane-off againe, and fainting before a creature, and then do's like a man, standing, working alone without divine assistance. In the 15. *Chap.* he is hearkening to the good Prophet, and very attentive to his words, and striking

* See Childs portion, p. 94.

See Job in his second Chapter, then looke upon him in the third.

king Covenant with his GOD, and bringing his people into Covenant with Him. In the 16. Chapter, he is wrath with the *Seer*, puts him into prison, and oppresseth the people. It is a resolved case; Man is not *Substantive* enough to stand alone; if GOD leaves Him, he fals, but that was noted before. We will note this here, That the inward-man, the inward frame of spirit is subject to as many changes, as the outward man; nay, it is exposed to more invasions, and greater incursions, whereby to unsettle it, and put it out of frame, then is the outward man, the outward frame of body: which consideration, if laid to heart, teacheth us first,

1. To walke *safely* all our days, and *humbly* before our *God*; To fixe our selves upon His Arme, and stay our selves there continually; To say, as we heard before: "Hold me, *LORD*, "els I cannot hold Thee: if Thou takest me not by the hand, "to hold me there, I shall slip, perhaps fall too, I know not "how low. And

2. To breath after that place, where the *Spirit* shall be put into a *constant frame* of Holinesse: It shall warpe no more, decline the good way no more, but be constant and unmoveable for ever. And thus we have learnt to judge of others infirmities, and to make use of them to our selves. Now we must find out a cover for all this, and, blessed be GOD it is found out to our hands. Blessed be God the Father of our LORD JESUS CHRIST, there is a *Garment* pure enough and large enough to cover all these infirmities, and *heale all thy diseases*; And this I leave to *Faith*, for it is not in sight. There is another *Garment*, which I may call the *mantle* of *Sincerity*, that will hide great infirmities also, and under that covering, so wide and large, I will leave *Asa*: Though after such experiences of the commings-in of *GOD* unto him, yet he fainted before His creature; he was afraid of a man. Though the high places were not taken away: Though he was in a rage with a Prophet, for telling truth; and an oppressour too: Though in exceeding great distresse, and then sought not to the *LORD*, but to the *Physitians*; though all this was in *Asa*, overtaken with *infirmities*, yet this *mantle* of *Sincerity* is wide enough, *Nevertheless the heart of* Asa *was perfect all his dayes*. Under

Ps. 103.

2 Chro. 15. 17.

that covering we leave him, which hideth a multitude of ſins: Remembring ſtill, what man is in his beſt eſtate, and what were the firſt wayes of *Aſa*: "He did that, *which was good* "*and right before the* LORD, *and removed the abominations* "*from before His eyes*; commanded the people to ſeeke the "LORD, to doe the *Law and the Commandement*; he entred into Covenant with all his heart, he did not ſpare his Mother, nor her Idoll, *no not her*. Certainly, The LORD remembred all this for *good*; he did many things amiſſe, like a man, but he tooke away *the Sodomites, and the Idols, which cauſed them*; he did that *which was right in the eyes of the* LORD, he commanded all *Iſrael* ſo to doe (it may doe you good to reade it againe and againe) he brought them into a Covenant with their *God*, and all this with a *perfect heart*, this muſt be remembred to all Generations, *Notwithſtanding the heart of* Aſa *was per-*
Chap. 15. 17. *fect all his dayes.*

Now heare the end of all the ſons of *Adam*; *So* Aſa *ſlept with his Fathers, and died in the one and fortieth yeare of his reigne:*
ver. 13, 14. *and they buried him in one of the Sepulchers, which he had made for himſelfe.* He was a wiſe-man ſure, he had ſerious thoughts of his long and laſt ſleepe, who had prepared his *Bed* before night came. This might be a meanes to ſet his ſoule in a good readineſſe, and his houſe in good order, that when death came, he might have no more to doe but die. I knew a man my ſelf, that had done the like, he had, with his owne hands, made his Bed, his Coffin, I meane, many yeares before he dyed; I have ſeene him lye downe in it with much comfort, for ſo hee could thinke of his latter end; hee told mee it was his manner daily, and it was a meanes to keepe him exceeding humble.

We reade of two, our Country men both, in their times very eminent perſons here: They made themſelves, not *Beds*, but *Monuments*, and the one remaines a Monument of his pride to this day. The other made himſelfe a *Monument* alſo, and glorying much in the Power he had put forth againſt the *Lutherans*, (the faithfull ſervants of CHRIST) would glory of it alſo, when he lay under his Tombe a ſleepe; and, that he might not perfect his owne praiſe with his owne hands,

ſent

sent over his mind to *Erasmus*, with *an ambling Horse*[a], That he would, after his manner, expresse his worthy deeds in crushing the *Lutherans*, and then returne it to him, to be set upon his Tombe. But see the lucke of it! This man was cut-off by the shoulders, his body buried we know not where, but without honour, neare to the block, where his body and his head were parted: And no other *Epitaph* over him, that we reade off, but the *Axe* the instrument of the execution. I mention all this here, to show the different workes and aymes of men: some made themselves Sepulchers, to tell the world their pride, and where they placed their glory: Others made themselves *Beds*, to tell themselves what they are *Dust, and Ashes*, and thether they must when all is done; and that there is a grave for their glory too: But if they doe glory, they will glory in the LORD.

a Esa. 22. 15. Even unto Shebnah, &c. *Quoties hunc locum lego simile exemplum mihi perjucundum in mentem venit, &c. Vid. Cal. in versum 17.*

Asa had prepared his Bed before night came; when night came, death I meane, he was ready for it, and his Bed ready made: His people laid his body in it, after that they had made his Bed, the sweetest of any, that ever we reade off, for it was filled with *sweet Odours, and divers kindes of Spices, prepared by the Apothecaries Arte.* He had left a *Name* behind him, better then precious ointment; it was as an *ointment powred forth*, therfore they layed his body a sleepe amidst Spices: And so they made, in our language and manner, a very solemne funerall for him. The good Father is dead, and yet he is not dead, he lives in his good son, whose Acts follow. ver. 14.

THE

THE ACTS OF *JEHOSHAPHAT.*

CHAP. V.

Jehoshaphats *heart is* lift-up *in the Way of the* LORD; *taketh care, That all the Cities and People of* Judah *be taught out of the Booke of the Law; and so waxeth* great exceedingly. *He go's downe to* Samaria, *and returnes to his house in Peace; but that was a Wonder which* GOD *wrought: He stands the firmer after his fall, and is more zealous: Chargeth the Judges, and the Priests: A World of Enemies come against him, he cryes to the* LORD, *is wonderfully delivered, and his Enemies destroyed. His Sunne sets in a Cloud too, but he shall rise gloriously.*

a Chron. 17. AND Jehoshaphat *his sonne raigned in his stead,* followed-on in his Fathers stepps, closer with his *GOD* then his Father did (towards his latter end) and more successefull. *He strengthned himselfe against* Israel, and set his Kingdome in a posture of Defence; but before we reade any thing of his *Militia,* how great and prosperous that was, we reade first, That the King *walked in the first ways of* David [those were good wayes, when *David fullfilled all* GODS WILS] *and sought to the* *LORD* GOD *of his Fathers.* [There is the first seeking; and if we so seeke *GOD* at first, that we find Him, good successe followes, even all good, in it's owne nature so, or made so, for in finding *God* we find all things.] It followes, *And walked in His Commandements, and not after the doings of* Israel, [those were strange doings, for they served *Calves,* strange gods]

ver. 3. Act. 13. 22. θελήματα. ver. 4.

ver. 4.

gods] Therefore the *LORD ſtabliſhed* his *Kingdome*[b], for *his heart was LIFT-UP in the wayes of the* Lord: *Lift-up*, He could not elſe have ſtept-over the blocks, ſtopps and walls in his way, thoſe *high places*, if he had not been more bold, and reſolved in his way, then *Aſa* his Father was (towards his latter end.) But becauſe his heart was *LIFT-UP in the wayes of the LORD*, It followes, *Moreover he tooke away the high-places from out of* Judah[c]. ["A man may talke "much, he will doe but little, unleſſe his *heart* be *lift-up* in the "wayes of the LORD, he will never be able to doe any "great matter, nor over-come any great difficulty: if his "heart be not *lift-up*, if not, and there be a rub in the way, he "will *ſtumble*; but if an Hill be in the way, he will faint be-"fore it, becauſe his heart is not *lift-up* in the waies of the *Lord*, "as *Jehoſhaphats* was.

b ver. 5.

ver. 6. *Cum audentiorem factus eſſet ad promovendum verum Dei cultum quam juſſerat Aſa Pater ejus.* Trem.

c ver. 6.

And ſo *Jehoſhaphat* has made a good Beginning, and he *timed* it well, as his good Father before him. He tooke away the abominations, and then *He appointed the chiefe of his Prieſts* (whom he calleth *Princes*, found faithfull, and after his owne heart) to their charge. What was that? Not to gather in their Tithes; nor to over-ſee their Rents, and in-comes, as the manner is. No, he charged them, touching that *onely thing neceſſary* for Prieſts to doe, though *Princes*, *To teach in the Cities of* Judah[d]: And becauſe there is much teaching worke in a Kingdome, enough to ſet all on worke, Prieſts and Levites all, of all rankes, for there is great want; great want of Knowledge, and for want of knowledge, the *People periſh*: Therefore the King appointed inferiour Miniſters, (*Levites*) to teach *the People out of the booke of the Law of the LORD*[e]. So they went Circuit through all the Cities of *Judah*, and taught the people. A bleſſed work. This is the way of well-poſturing a Kingdom, to take away the Idolatrous places and ſervices, then to take care the people be taught in the booke of the Law of the *LORD*, through all the Cities of *Judah*. *Jehoſhaphat* knew well till this was done, nothing was done; an untaught people will ever be an untoward and contrary people, they will ſtand in a Poſture of offence againſt GOD and His holy wayes. Woe, woe to them, who have

d ver. 7.

e ver. 8, 9.

taken no care, that the people might be taught in the Law of their *GOD*: And blessings be upon the soules of them, who, seeing the mischiefe of ignorance, what those people are, that are an untaught people, make it their prime and chiefe worke (after the casting-out of Idolls) To provide for a poore people, nuzzled in ignorance, that they may be taught in the Law of their *GOD* through all the Cities of *Judah*. This was *Jehoshaphats* care; he will have his Priests and Levites, all doe their worke, which becomes them, belongs properly to them, to keepe the *Charge* of the LORD, *Teaching the people the Law of GOD*, throughout all the Cities of *Judah*. These two Conclusions doe naturally follow from these premisses.

1. To appoint Lecturers (call them what you will) The Spirit cals them (*The Messengers of the Churches, and the glory of* CHRIST) Preaching Ministers, such as can
2 Cor. 8. 23. teach the People the Law of the *Lord*, is a princely duty, the prime and chiefe worke of a *Parliament*, not below that great Councell of State.

2. That a well exercised, *taught* and trained People, I doe not meane in the use of their weapons, and military Postures, (though very commēdable all this & very serviceable to a Kingdome, but) exercised, and *taught out of the Booke of* the Law of their GOD, is the *Militia* of a Kingdom, makes the King and his People secure at home, and feared abroad. So it followes,
ver. 10, 11 presently after the People were so taught and trained, *That the Enemies of Jehoshaphat round about, feared and submitted themselves*; would rather stoope to the dust of his feet, then stand out with him to try the power of his *Militia*: Indeed it was
ver. 12. terrible to the Inhabitants round about; for we reade on in his Story, That *he waxed great exceedingly*; *built Castles and Cities of store*; *he had much BUSINESSE, and the men of Warre mighty men of valour were with him.*
ver. 13. But out of all this we note only; The comely order, his *Militia* comes last. All his worke before was this, to instruct and teach his people touching the Law of their GOD; To enter or inroule himselfe, and his People, the *Souldiers of the GOD of HOSTS*: To make Him their *Generall*. That was his

care,

care, and how he proſecutes it we ſhall ſee hereafter. Here we may reade that *Jehoſhapat* had a greater Hoſt, then the *Ethiopians* had, who came forth againſt his Father. Yet, as we ſhall ſee anon, *Jehoſhaphat* put no truſt in them. The *Number of them* are recorded according to *the Houſe of their Fathers* [c]; and one amongſt the reſt ſhall be named, *Amaziah the ſon of Zichri*; for he *willingly offered himſelfe unto the* LORD *firſt* [a], and (that's the ready way to doe good ſervice for the Land) then with his *two hundred thouſand mighty men of valour, waited upon the King his Maſter*. Doubtleſſe he did the King his Maſter good ſervice, for he had offered himſelfe to the *LORD* firſt. Thus we have ſeene *Jehoſhaphats* ſtrength, and what made him ſo *exceeding great*; now we ſhall reade his *weakeneſſes* too, what brought him exceeding low; he had joyned amnity with *Ahab*, which conſumed his houſe, and deſtroyed his Kingdom utterly.

c ver. 14.

a ver. 16.

But ſo much is recorded before [b]; here we ſhall ſee, how he acted ſtanding alone, and upon his owne bottome, and what an hazard he ran, going downe to *Samaria*, and with *Ahab* to battle, this followes.

b *Sect. 1. Ch. 4.*

Now Jehoſhaphat *had riches and honour in abundance, and joyned affinity with* Ahab: *Jehoſhaphat* had matched his ſonne *Jehoram* to *Athaliah*, *Ahabs* daughter (or ſiſter, I am not reſolved whether, but I take it for granted, That *Athalia* was *Jezabels* daughter, being ſo like her) A ſtrange over ſight in a wiſe King! But it may be, the young Prince was headſtrong; he might ſay to his Father, *Get her for me, for ſhe pleaſeth me Well*: And the Father was loath to croſſe the ſonne in his firſt love. What gained the Fathers conſent wee know not: but ſo it was, *Jehoſhaphat joyned affinity with* Ahab. How his ſonne proſpered, we have read; and what befell the Father, we ſhall now reade, no ſmall trouble, and a very great danger. It was not poſſible, (I ſay) not poſſible, To come cleare off, and *joyne affinity with* Ahab. We reade on: *And after certaine yeares*, Jehoſhaphat *went downe to* Ahab *to* Samaria. He and his company find royall welcome, he is entertained like himſelfe, a King, and a Brother. Then *Ahab* makes a requeſt to him, and perſwades him, To goe with him

2 Chro. 18. 1.

Iud. 14. 3.

Sect. 1. Chap. 3.

2 Chro. 18. 2.

to *Ramoth-Gilead*; WILT THOU GOE WITH ME? ver. 3. Yes, answered *Jehoshaphat*, *I am as thou art, and my people as thy people.* A strange speech from a Wise-man, and as strange a compliance; *I am as thou art*: hee was not so; *Ahab* was a grosse Idolater, *Jehoshaphat* a faithfull servant of the LORD: *My People as thy people*; That was not so neither; *Jehoshaphats* people were in Covenant with their GOD, as wee heard, their *Vowes were upon them*: *Ahabs* people not so. Truely it is dangerous to come neare an *Idolater*; To goe to him to *Samaria*, may alter a man as much, as the going-in once into the High-Priests house; There they were set downe together, and *Peter sate downe amongst them*[c]. Wee know what followed presently; his zeale to his Master, cooled before the fire; he was in the High-Priests house, *and then as one of them*[a]. We will reade-on where we were; *Jehoshaphat* is in *Samaria*, feasting with *Ahab*. Now he can deny *Ahab* nothing, *We will be with thee in the Warre.* See! There he had passed his promise, but now hee will *enquire* about the lawfulnes of the warr, and successe in the same, which he should have done first.

c Luk. 22. 55.

a Obad. 11.

2 Chr. 18. 3.

Touching the justice of this warre, there was little or no question to be made: for *Benhadad*, who owed *Ahab* his life, breakes one Article of the League, in with-holding *Ramoth Gilead* [b] most unjustly from him; Therefore *Ahab* might justly moove a warre to recover his owne from a perfidious Tributary; But that *Ahab* should make a League with *Benhadad* then (which was his sinne) or that *Jehoshaphat* should joyne with *Ahab* now, there was no reason of a religious stampe, though some reason there might be of State: And yet therein *Jehoshaphat* should have enquired first, before hee had passed his Promise. "Surely "a good King can order nothing wisely with *Ahab* in "*Samaria*; hee will bee with *Ahab* in the Warre, That is granted; But counsell is for the warre; *Let us enquire I pray thee at the Word of the* Lord *to day.* It was well remembred, but had he remembred that before, he had not gone downe to *Ahab* to *Samaria*; much lesse had he made promise, *to be with him in the warre.* But *Jehoshaphat* will enquire before ver. 4

b 1 Kin. 20. 34.

he

he begins his march; And *Ahab* agrees with him to enquire, for he knew he had Prophets enough, (as bad as himselfe) who could speake to their Masters mind, though it was to his destruction; *Jehoshaphat* should see, that *Ahab* would order his warre with councell; and that he had counsellours enough, that would approve of the warre: and those Prophets too; how many? foure hundred [e], and one, and that one onely an honest man [f]. A false worship shall have false Prophets enough: And a wicked King shall have wicked Counsellours more then enough; and all for warre: *GOE UP AND PROSPER.*

Jehoshaphat is jealous of these 400. Prophets, (too many to be good) and would preferre an honest mans judgement, especially in point of *warre*, before them all; *Is there not here a Prophet of the LORD besides, that we might enquire of him?* Yes, said *Ahab*, there is one man more, but I HATE him. Why? I will answer that; Because he was an honest Prophet, and would speake the *Truth*, and that is alwayes *evill* to an *evill heart*. But yet *Jehoshaphat* prevailes, and the man is sent for by a messenger sent from *Ahab*, who must lesson the good man before he come (as some have beene taught what to say from Mans mouth when they were to speake from GODS Mouth) and put words into his mouth [e]; "Behold, saith he, "one Prophet hath taken to himself *hornes of Iron*, and has de"stroyed the Kings enemies already in a phancy [f], and all the "other Prophets are of the same mind, and lippe too, and con"clude, It shall be prosperous; They say to *Ahab goe up and* "*prosper*: And thou must frame thy mouth, when thou com"mest unto the King, to say so too; *goe up and prosper*. No but I will not, said the good man; Does thy Master pretend to enquire of the *LORD*, and dost thou tell me what I must say: And *Micaiah* said, *As the LORD liveth, even what my GOD saith that will I speake*. A good resolution, and but becoming a Prophet of *GOD*.

And now the good Prophet is with the bad King, and the first words he sayes are ironicall, which make the strongest deniall by affirming, (which the King does not well understand;) But see his hypocrisie! he seemes eager to heare the truth

[e] These 400. Prophets *Ahab* had reserved from the dint of *Elijahs* Sword; Now these shall requite his kindnesse; they live to betray the life of him, who saved theirs; That no King after *Ahab* may dare to rescue or uphold an Idolatrous Priest from the block d Our judgement must be swayed not by number of men, but by weight of reasons: One good man will give better reason then 400. vile Counsellours: so many against one, and but that one in the right; and for the prosperity of his Master.

ver. 6.
e ver. 11.
f ver. 10, ver. 23.

truth, which yet he hates, and cannot endure to heare; *how*
ver. 15. *many times ſhall I adjure thee, that thou ſay nothing but the truth to me in the Name of the* LORD? What a notorious hypocrite was this! he adjures the man to tell him the *truth in the Name of the* LORD, and when he has heard it, he will turne his back upon it, ſuffer him to be ſtricken; nay, he will com-
ver. 26. mand him to priſon too, and to be fed with *the bread and water of affliction* there. How long? *till I returne in peace.* See there! *Ahab* expects to returne in peace, though he went to warre againſt the expreſſe will and word of *GOD*. But that is no wonder; his bloody ſinne had cloſed-up his eye, and eare both; he will ruſh on to his owne deſtruction: The ſentence was paſſed upon him, it muſt be executed, *In the*
1 King. 21. 19. *place, where dogges licked the blood of* Naboth, *ſhall dogges lick thy*
22. 38. *blood,* EVEN THINE. An Idolater will pleaſe himſelfe with vaine thoughts; dreames of peace, and yet ſeeke warre, and purſue it; and perſecute thoſe that ſtand in his way, though they would hold him back from running into mine. And ſtill he thinkes, it will be well, *untill I returne in peace.* He is miſled by lyars, they by the Devill*, they hurry him in-
* 2 Chr. 18. 21. to a warre, and yet *Ahab* dreames of peace, *untill I returne in peace*, That is never. His iniquity is top-full; wrath is running over; Though he will not heare the truth, yet he ſhall ſee it fulfilled, according to the word of the LORD, by *Micaiah*; *Thou ſhalt not returne in peace*, for ſo the LORD hath
ver. 27. ſpoken, *And he ſaid, hearken all ye people.*

Now this had beene a wonder to the reader, that *Jehoſhaphat*, notwithſtanding all this, went-up with *Ahab* to battell, but that we finde him joyned in affinity with *Ahab*; gone downe to *Ahab* to *Samaria*, and at a feaſt with him. All this, nay any one of theſe, was enough to take away the *heart* from the wiſeſt King, that ever was; But take all together, and then ſee how one thing drawes on another, till *Jehoſhaphat* be drawne into a deſperate condition, to the very pit brimme of deſtruction; No doubt, for this very end, that no good King after him may joyne affinity with *Ahab*; goe downe to *Samaria* to him; feaſt with him there, and then joyne in a warre with him. I will only repeate the danger he

was

was in, and note the deliverance, and then goe on.

The Captaines of the Charets saw Jehoshaphat, *and taking him to be the King of* Israel, *they compassed about him to fight:* Good man! he was in a coope now, Captaines of the Charets round about him, *But he cried out:* he had one refuge left him, and a way for escape; he cried to Heaven, and *the* LORD *helped him*; after His manner, *a present helpe in trouble*, (who would joyne in affinity with *Ahab* against the expresse command of such a GOD?) *And* GOD *moved them to depart from him.* GOD MOVED THEM. Marke it, The Captaines of the Charets thought verily they had the *prey* in their hands, and they would devoure him presently; but they must stand and deliberate upon it, as those that must aske GOD leave first. ver. 30.

They thought so and so, but there came a *motion* into them; *and they depart.* We say, Captaines and Souldiers doe all in warre, with their strength, and with their counsell: No, we are mistaken greatly; GOD does all; As he *moves*, so the Captaines and their weapons come and depart: just as it was here with *Jehoshaphat*; GOD *moved them to depart from him; then they turned back from pursuing:* It was upon GODS *motion*; so the Enemy moves or stands.

And Jehoshaphat *the King of* Judah *returned to his house in peace to* Jerusalem. The goodnesse of *Jehoshaphats* GOD! *Jehoshaphat* was wandred quite out of his way; he had beene at *Samaria*; with *Ahab* in the battle; in a bloody skirmish there; GODS Hand was with him notwithstanding, delivers him, and brings him off with a *motion* and back to his own house in peace. *Jehoshaphat* will not presume any more, he feares GOD and His goodnesse, Who would not take his servant at an advantage. Doubtlesse *Jehoshaphat* thought upon it; he had joyned in affinity with *Ahab*; in a warre with *Ahab*; was taken for *Ahab*; was hemmed in by the Captaines of the Chariots, yet escaped; saw *Ahab* wounded, with an arrow, shot at *a venture*, but directed by an invisible hand, and so slaine before his face; and yet *he returnes to his house in peace.* So GOD could doe, and doe it easily, upon a *motion*. 2 Chron. 19. 1.

But now the Son of that good Prophet, who dealt so plainely

plainely with his Father, deales, in the ſame plaineneſſ: of
ver. 2. language, with his Son *Jehoſhaphat*, ſaying; *ſhouldeſt thou helpe the ungodly, and love them that hate the* LORD? (i.e.) Thou ſhouldeſt not have done ſo, but ſo doing thou art much to blame.

Do's not the King interrupt him? No; The Kings heart is melted within him, in ſenſe of that he has done againſt the LORD: and the goodneſſe of the LORD towards him; he has a patient eare now, and lets the Prophet goe on; he will ſpeake comfortable words preſently; *Therefore is wrath*
ver. 2. *upon thee from before the* LORD. Now marke how he comforts him againe; *Neverthelеſſe, though thou haſt done ſo and ſo; yet all that thou haſt done ſhall not blot out the remembrance of the* GOOD THINGS *thou haſt done, in that thou haſt taken away the groves out of the Land.* Marke that, the taking away Idolatrous things, Altars and the like, and Idolatrous ſervices, (*in truth of heart*) makes amends for many miſcariages, and ſhall be remembred and reckoned amongſt good things found in the man, where there are evill things too, but they ſhall be, (as if they had not beene) *remembred no more.*

See againe? *Jehoſhaphat* ſtands the firmer after his fall: After his deliverance *he followes-on*[a] *to ſeeke the* LORD; *he dwelt at Jeruſalem*[b], (i.e.) he ſet his Son *Jehoram* in his Throne there, while he goes in Perſon, and viſits the Churches! *Prieſts* are deceitfull many of them, and *Levites* too, he will viſit his people himſelfe; his own eyes and eares ſhall tell him how they thrived. We are an unconſtant people; now we ſet our faces towards Heaven, then we turne back; ſo it was with the people of that time, but *Jehoſhaphat went out againe*[c] (he had ſent forth the Prieſts and Levites, as we reade, it may be he went out himſelfe then alſo) *through the people from* Berſheba *to Mount* Ephraim, *and brought them* BACK *to the* LORD GOD *of their Fathers.* They were revolted and gone, *Jehoſhaphat* ſent Prieſts and Levites after them, and then went forth himſelfe. And ſee the ſucceſſe: *he brought them back to the* LORD GOD *of their Fathers.*

[a] Hoſe 6.3.
[b] ver. 4. *Reſedit* (i.e.) *quievit habenis regni* Ioramo *commiſſis*, &c. Trem.
[c] ver. 4.

Then he proſecutes the worke of the LORD; rectifies things

things amisse in the Church and State, sets Judges in the Land, gives them a charge very strict, and pressing to duty; *Take heed what you doe, you judge not for man, but for the LORD, Who is with you in the judgement:* "You are gods on earth, in "*GODS stead*, let the feare of the LORD be upon you, "and no *iniquity in you*, for there is none with the LORD "your GOD, no respect of persons, no taking of gifts: [A corrupt Judge from that day this charge was given, to this present houre, never respected this Scripture] *Jehoshaphat* "*set* of the Levites, and of the Priests, and of the chiefe of the "Fathers of *Israel*, for the judgement. Of whom? of the poore and needy, and of the rich also: but it is called *the judgement of the LORD:* That they might consider well their charge and not trespasse against the LORD, and so bring wrath upon themselves and upon their bretheren; *Thus shall you doe in the feare of the LORD faithfully and with a perfect heart*[c]. Corrupt Judges, vile Priests, treacherous Levites, *trespasse sore against the LORD, and against their bretheren*; they bring *wrath* upon themseves and upon the Land[d]: *But doe thus in the feare of the LORD faithfully and with a perfect heart, and ye shall not trespasse.* Ye shall have Rulers over you, and officers before you, all this for your incouragement; but this is for the comfort and incouragement both, of all the good; *Deale couragiously and the LORD shall be with the good.* "These very words gave heart and courage to the inhabitants "of *Libnah*, to forsake his Sonne *Jehoram*, when he had forsaken the LORD, as saith the learned Knight in his History of the World.

ver. 5. ver 6. ver. 7. ver. 8. c ver. 9. d ver. 10.

And yet there is a question made, whether the Priests might forsake *Jehoram* or not. Heare the case, consider on it, and then judge; This is the case; *Jehoram* followed-on in the wayes of *Ahab* and after the counsells of *Athaliah* his wife, *a wicked woman*; that is cleare in the Text, and so is this; That *Jehoram* forsooke the Law of his GOD, and *forced* the people so to doe. These Priests, the inhabitants of *Libnah* followed-on in the wayes of the LORD, keeping the charge of the LORD, and close to the Law and the Commandement; They would not be *forced* to forsake the LORD, so they turned

ned the back on *Jehoram* and forſooke him; This is the caſe, and this the queſtion; "Whether the Prieſts might follow-"on in the wayes of *Ahab* to deſtruction; or in the wayes of "the LORD unto ſalvation? More briefely; whither they "might forſake *Jehoram*, or forſake the LORD, whether GOD be King or *Jehoram?* That is the queſtion. The Judge of all the world hath made anſwer hereunto (as His manner is) *by Himſelfe*[c]. He hath laid ſore judgements upon *Jehoram*, and He will be ſharpe and quick in anſwering thoſe, who make queſtion, whoſe wayes are to be followed, the wayes of *Ahab* or the wayes of GOD: And who is to be forſaken, *Jehoram* or the *Law* of GOD. The ſacred Text makes cleare anſwer here, the Prieſts forſooke *Jehoram, becauſe he had forſooke the LORD GOD of his Fathers.* They that will not take this for anſwer, ſhall be anſwered in another manner, as *Iehoram* was anſwered; the LORD will anſwer them *by Himſelfe:* This in paſſage by occaſion of *Jehoſhaphats* charge, *Deale couragiouſly, and the LORD will be with the good.* Thus *Jehoſhaphat* hath ordered the Church, and State according to rule, and very wiſely poſtured the Kingdom.

[c] Ezech. 14. 7.

[b] Chro. 21. 10.

ver. 11.

Now wee reade on, and behold a whole world of Enemies are marching-on againſt *Jehoſhaphat.* What way will he take now, for they think to ſwallow him up? He was not to ſeeke his way now; he had *prepared his heart to ſeeke GOD*[a]; that GOD, Who had *moved* the Captaines *to depart from him*; That GOD, Whom he had *ſought* with all his heart, and tooke care that all his people ſhould ſo ſeeke Him would be found now. He that had prepared his heart to ſeeke the LORD, was prepared for his adverſary; *Jehoſhaphat* he was not to ſeeke now (the Enemy was upon him) what way he was to take; he that had ſo *lifted-up his heart in the wayes of the LORD*, that he had ſtept over the *groves*, and taken them away; and had given a charge, that judgement and juſtice ſhould be executed to all the people; That all the Cities of *Judah* ſhould be *taught, touching the Law out of the Booke of the LORD*; he whoſe heart was ſo *lift-up* in the *Wayes of the LORD*, could tell what to doe now, even *lift-up his eyes to Heaven*; The doores of that Sanctuary alwayes

a Chron. 20.

[a] Chap. 19. v. 3.

alwayes ſtand open, to thoſe, whoſe hearts are ſo *lift-up*; And when a man, looking before and behind, and on every ſide, and knowes not what to doe; when *refuge failes*, then he can tell what to doe; *lift-up* his eyes to Heaven, heare what GOD will ſay; (He will ſpeake peace,) and waite patiently, in the uſe of all meanes, what GOD will doe; He will doe wonders; where? At the mountaine of ſtraites: certainely He will, and *Jehoſhaphat* will *lift-up* his eyes unto Him; and thereon ſtay himſelfe. It is a cleare caſe, ſo every man ſhould doe, *lift-up* his eyes to GOD in time of trouble; Nay, ſo every man will doe, whoſe heart is not like a ſtone; but *Iehoſhaphat* only can *lift-up* his eyes thither, and finde preſent help from thence, for he *lifted-up* his heart in the wayes of the LORD in the dayes of his peace.

And this I thought moſt worthy our noting from the expreſſion in the Text, which yeelds us this comfortable concluſion; *That hee and hee only, Whoſe heart is LIFT-UP in the Wayes of the LORD*; can *LIFT-UP* his eyes to the *LORD* in the day of trouble, with aſſured confidence of preſent helpe. Now we reade on in the Chapter.

A great multitude cometh againſt *Iehoſhaphat*, and *Jehoſhaphat FEARED and ſet himſelfe to ſeeke the LORD, and proclaimed a faſt throughout all* Judah [l]. [That's a good feare, which drives a man, not to his heeles, but cloſer to GOD: and it will be well ſure, for it empties his heart of all creature confidence, and then GOD comes-in.] But was this a time to faſt, and pray; or rather, was it not the fitteſt time to lay hold on Bow and Speare, and prepare for Battell? No, *Iehoſhaphat* looked not to Bow nor Speare, but lookes to GOD, acknowledging, *he hath no might, nor knowes he what to doe, but looke-up. We have no MIGHT*, ſaith he; *We know not what to doe* [m]. No; let reaſon come in now, that would tell him; he has MIGHT enough, and may know *what to doe*; he had men of warre, *mighty men of warre* [n]; ſee a *liſt* of them; their numbers, greater then was the Hoſt of the *Ethiopian*; And yet, *no might, nor knew he what to doe*! Let him bring forth theſe men of might, and march on; ſo reaſon would counſell. *Iehoſhaphat* was wiſer then ſo, for he had a better counſellour

ver. 2.

l ver. 3.

m ver. 12.

n 2 Cro. 17 13, 14, 15, 16.

fellour: Alas! what can theſe two do, fleſh againſt fleſh, but, as we doe, eate *each the others Arme?* He and his people looke ſtedfaſtly to the *Father* of *Spirits*, the GOD of *Hoſts*, *Who created the Smith, that formes the Inſtrument, and the waſter to deſtroy* [c]; our *EYES ARE UPON THEE* [d]. The King relyed more upon HIS GOD, as appeared in ſeeking to Him, and praiſing of Him, then upon his many companies, or could have relyed for dependance, if thoſe *many* had beene multiplied by Thouſands. And we heare his prayer, he called upon GOD, and SO he was delivered; he *remembred GOD*, Who is GREAT and TERRIBLE; in Whoſe hand is *power* and *might*; *art not Thou GOD in Heaven* [g]? Then he pleads his intereſt in This GOD; *art not Thou our GOD* [h]? Then he calls to mind the *Right* Hand of the Almighty, what He had done of old; And SO he is delivered, and had the victory, a glorious victory, wherof we may ſay indeed, as a great Commander greatly beloved, ſaid of a late victory, *never was there ſeen leſſe of man, and more of GOD*; for the Enemies here, *every one helped to deſtroy one another* [i]. So, *when* Judah *looked towards the great multitude, behold they were dead bodies, fallen to the earth and none eſcaped* [k]. "And when "*Jehoſhaphat* and his people came to take away the ſpoile of "them, they found among them *in abundance*; both *Riches* "and *precious Iewels* more then they could carry away, and "they were three dayes in gathering the ſpoile, it was ſo "much [l]. [It is not in vain to fix the eye upon GOD.]

Then *Jehoſhaphat* makes a memoriall thereof, calls the place where *GOD* gave them that victory, *BERACHAH* [m], a *Valley of Bleſſings*. So they returned, every man of *Judah*, *Jehoſhaphat* in the fore-front of them to *Jeruſalem* with joy and praiſes in their hearts and mouthes. Praiſe was comely then, for then *GOD* gave them the victory; He muſt have the praiſe and glory; He made them to goe againe to *Ieruſalem* with joy, for *the* Lord *had made them to rejoyce over their Enemies. He cauſed His Feare to come upon all the Kingdomes of thoſe Countries, when they had heard that the* LORD *fought againſt the Enemies of* Iſrael. *So the Realme of* Jehoſhaphat *was quiet: For HIS* GOD *gave him reſt round about*; he had

c Iſa 54.16. d 2 Chro. 20.12. g ver. 6. h ver. 7. i ver. 23. k ver. 24. l ver. 25. m ver. 26, 27, 28. ver. 17. ver. 29. ver. 30.

a

a Peace of *GODS* making, from His hand. That was a sure peace. Rest indeed; such a Peace the *LORD* will give to that man, whose heart is *lift-up* in His wayes. More is recorded, touching this King, the time when he began and ended his Raigne; his Mothers name also, and how he walked, even as his Father *Asa*, doing that which *was good in the sight of* the LORD; Howbeit the high places stood still, as in his Fathers dayes; but the people are blamed for that (indeed we are justly blamed, we are the blocke in the way, the Hill, the Mountain, a mighty hindrance to Reformation) An *unprepared heart* is such an hindrance, and such an heart we have, then such an hindrance are we, for we have not prepared our hearts unto the GOD *of our Fathers*. It is now, as it was then: *Howbeit the high places were not taken away, for the people had not yet prepared their hearts unto the* God *of their Fathers*. The high-places will not downe, till the stout heart falls; till the high thoughts and imaginations there are downe, these abominable things cannot be taken away; till the heart be prepared for such a mercy, till it be squared (whether by blows or sweet intreaties, that is not the question, but squared, and most likely as stones for the building, by hard blows) to *GODS* holy *Word*, and *Will*, till this be done within, and upon the heart, this execution will not be done upon the abominations before the eye. The heart must be prepared, must be put into a frame of holinesse before they can be fit for, or deale with holy things, *Give not that which is holy to doggs, neither cast your pearles before Swine*; Swine will trample pearles under their feet, and if you give holy things to dogs, they will turne againe and rent you. What should a rough and an impolished Stone doe in GODS building! What should an Hypocriticall heart doe with a sincere worship? An unprepared heart with pure and prepared Ordinances? These agree no better then old cloth to a new garment; then new wine with old bottles. Holy things relish no better with an unholy and unprepared heart, then did *Mannah* to the *Israelites*. *Now our soule is dried away*. Was there nothing to stay their soules, and to refresh them? Yes, they had Angels food, excellent food, *Meat from Heaven*, Mannah, was their food, but that

ver. 32.

2 Chron. 20. 33.

Mat 7. 6.

a Numb. 11. 6.

was as good as nothing; *There is nothing at all beſides this Manna before our eyes.* See there! Leekes, Onyons, and Garlike, *Ægiptian* fare and ſlavery to boot, would reliſh better with them, for their hearts were in *Egipt*. We might obſerve the ſore wrath of GOD upon that people, who were ſo contrary in their choice and liking, and upon the people here, whoſe hearts were ſo unprepared: Their next King fitted them very well, he was to them according to their ſtubborne hearts; he gave the people their Idolls, they loved ſo well, bids them ſerve ſtocks and ſtones, and they, that would not ſhew themſelves ſo brutiſh, he would have *forced* ſo to doe. But we muſt obſerve our ſelves, it is our owne caſe, *We have not prepared our hearts to the* GOD *of our Fathers*; We will not be reformed: we count Reformation, as that perverſe *Iſraelite* did, a *killing*; we account no better of it, and it is ſo indeed to an unprepared heart. But O what ſorrowes, what breakings will theſe our ſtubborne hearts cauſe unto us! The *LORD* is about His ſtrange worke, and he will accompliſh it. Now the *LORD* ſanctifie His Owne worke, and prepare a people for Himſelfe by all this. The LORD prepare our hearts alſo, that we, who would not be drawne by allurements, may be compelled by hard blowes. *Amen.*

Exod. 32, 34.

The reſt of the Acts of *Jehoſhaphat* firſt and laſt are written, but the writings are loſt[o]. And yet ſome of his laſt Acts are recorded; not ſo good as the firſt. Toward the end of his dayes, he was as his good Father, overtaken with infirmities[p]. *And after this* he joyned himſelfe with him, who did *very wickedly*; and to make *Ships to goe to Tarſhiſh*. A Prophet tels him roundly of it, in effect thus; Though hand joyned in hand, and *ſtrength with ſtrength, yet the wicked ſhall not be unpuniſhed*[d]; no nor the Righteous man neither, That joynes himſelfe with the wicked, *The* LORD *hath broken thy workes*; and ſo it was; *And the Ships were broken, that they were not able to goe to* Tarſhiſh. Surely the *LORD* will have his Servant joyne himſelfe to the *LORD*, not with thoſe that hate the *Lord*; If he doe joyne ſtrength with ſuch, it ſhall doe him no good, but hurt, it ſhall weaken him. But thus *Jehoſhaphat* did, and it is the laſt *Act* of his, that

o ver. 34.

p ver. 35.

d Prov. 11. 21.

ver. 37.

is

is recorded. So the wise GOD permits it to be; otherwise, the very best Kings (which was intimated before) might forget themselves, how weake they are, standing alone. If there were nothing of humane frailty, even in open fight, to staine their best workes, they would cast too great a lustre in their eyes; if no cloud to eclipse the speciousnesse of them, they might make an Idoll of their Acts, and their credit by them: And we poore People would thinke of them, and give unto them, above what is meet: Therefore it is (there may be other Reasons, which GOD knowes) that the Sunne of the most glorious Kings, that ever were upon the Earth, hath, in the close of their day, set in a cloud, he shall rise in glory.

That which followes now touching *Iehoshaphat* is that, which will ever follow; for it is concerning his death and buriall, which needs not be mentioned any more, seeing it hath been to this day, and will be ever to the worlds end, the end and close of all, as with *Iehoshaphat*, he went the way of all the world after his Fathers, slept with them, and was buried. His Son *Ieboram*, a very wicked man, reigned in his stead; and hee has a Son too like the Father, and yet, though *Partus sequitur ventrem*, not halfe so bad as the mother: Father and son both blundred-on in the wayes of *Ahabs* house, and after their counsels to destruction, as we read before. Then *Athaliah* play'd *Rex*, till *Iehojada* cut her short, wee will reade his Acts now worthy such a Priest. 2 Chro. 22.

THE

THE ACTS OF *IEHOIADA.*

CHAP. VI.

Iehojada *the chiefe Prieſt takes an excellent Way for the Poſturing the Kingdome, executeth judgement and juſtice: makes a covenant betweene* GOD *and the people; betweene the King and the People; breakes downe the Altars and Images of* Baal, *ſlayeth the vile Prieſts there, appoints Officers for* GODS *Houſe, and ſets Porters that no uncleane thing ſhould enter there.*

2 Chro 23.1. IEhojada, a Chiefe Prieſt indeed, and a Prince too, takes care to ſet the Kingdome in a *Poſture of Defence* againſt an uſurping and inſolent Idolatreſſe: the way he takes is remarkeable; he firſt cauſeth the Captaines to enter into a *Proteſtation*[a] or Covenant with him; Tels them *Gods* Counſell touching the ſucceſſion in *Davids* houſe[b]; orders the *Militia* of the Houſe of GOD, after that cals forth the Captains, makes them proviſion of Arms, and then ſweares allegeance to their true King; appoints every man his place[c]; ſets a guard about the King; every man with his weapon in his hand[d]. All is done as *Iehoiada* appointed; Then the King is brought forth, the Crowne is put upon his head, but he is not made King yet. *The Teſtimony is put into his hand.* What is that? The *Law* of *GOD*, the Kings *Law-Booke*[e], whereof you reade, *Deut.*17. Wherein the King muſt learne, how to ſerve *GOD*, and to governe his people.

a 2 Chro 23.1.

b ver. 3.

c ver. 4, 5.

d ver. 7.

e ver. 11.

This is the *Teſtimony* they gave into his hands, and ſo they made

made him *King*', And having annointed him, they ſaid, *GOD ſave the King, Amen.* But *Athaliah* ſayes not ſo; ſhe expected to heare, *GOD ſave the Queene*, when in truth, there could be no ſuch prayer put up for her; ſhe heares of a King, and ſhe cals out *Treaſon*, and ſhe doubles it, *Treaſon, Treaſon.* Who does ſo? *Athaliah*, that fire-brand in *Judah*, who had conſumed the nobleſt Families therein, and murthered all the Seed Royall: The moſt notorious woman in all the world, except one, and that was her Mother *Iezabell.* See the manner! This wicked woman cryes out *Treaſon, Treaſon*; calls others by *her owne name.* But what was the matter, that occaſioned ſuch an out-cry? This was all; The Crowne was ſet upon the right head; the teſtimony was put into the Kings hand; he is of the houſe of *David*, he muſt be King; and the people put up a Prayer for him, heartily, *GOD ſave the King*; and all the people *reioyced.* Thinke upon it, ponder it well. Is there any Treaſon in all this? Yes, ſaith *Athaliah*; *Treaſon, Treaſon*! That was Treaſon in her account, That the Seed of *David* ſhould raigne: That there ſhould be ſuch acclamations, ſuch proſperity wiſhed to the Kingdome of *David.* But her time is come, ſhe muſt be made drunke with her own blood, that had ſhed the blood of her husbands children. No matter what ſhe ſayes now, *Iehoiada* will not diſpute ſo cleare a caſe; *He charges his Captaines*, ſaying, *have her forth of the Ranges* d: And if any one be ſo foole-hardy, as to appeare on her ſide, *Slay him alſo with the Sword*, but *defile not the houſe of the* LORD. So they laid hands on her e. And where was ſhe ſlaine? It is worth our obſervation; juſt at the entring *the horſe-gate*; ſhe was hurried out of *GODS* Court, and could not reach home to her owne Court, before ſhe felt the Sword in her bowels; ſhe had lived like a beaſt, tyrannized like a Lioneſſe; ſhe muſt be ſlaine neare to her Stable, *entring the Horſe-gate.* Looke about you and conſider; you will finde that ſome ignominious death has befell the Idolatreſſe; and a place where very ſutable to the manner of her life. Where was ſhe buried? There is no anſwer to that. As her Mother *Iezabell* was trampled under the feet of her enemies horſes: So *Athaliah* was ſlaine at her owne horſe-gate; *Iezabell* was de-

c ver. 12.

d ver. 14.
e ver. 15.

voured by dogs, as the *LORD* had threatned. What became of *Athaliah*, we doe not find; ſhe was ſlain, and before the *Horſegate*: That was as much as *Jehojada* was to looke after, not where ſuch a wicked *Woman* was to be buried.

And now here was a good worke diſpatched; what was that? Judgement and Juſtice was executed; The wicked Councellour was removed, ſhee, that had deſtroyed the Seed Royall, and councelled her owne Sonne to his *Deſtruction*.

A good riddance indeed! Now *Jehoiada* goes on comfortably; And what do's he? *He made a Covenant betweene Him, [GOD] and betweene all the People, and betweene the King, that they ſhould be the* LORDS *People*[f]. Of infinite conſideration all this; *He made a Covenant betweene GOD, the People, and the King*; He ſhewed the King the meaning and purpoſe of the Teſtimony, put into his hand; bids the King remember, he was in *GODS* ſtead, ſate in *GODS* Throne; muſt doe all by *GODS* booke: That is his Covenant betwixt GOD and his people, now that GOD has made him King over them.]

Jehoiada. [f] ver. 16.

That they ſhould be the LORDS people. Had *Jehoiada* ſate muzing, as many dayes as he ſpent minutes upon this great buſineſſe, the crowning the King, ſecuring him, and his Kingdome; he could not have thought of a ſpeedier and more compendious way then this, to engage them to be the *LORDS* People. If they be ſo, they have aſſured confidence for ever. The LORDS vineyard, it is the ſecurity of that vineyard; The LORDS Kingdome, it is the ſecurity of that Kingdome; The *LORDS* People, it is the ſecurity of that people. Touch not theſe annointed-ones. Why? They are Mine: Nor the Prophets, for the ſame Reaſon, they are Mine alſo, and as the Apple of Mine Eye, So I tender them, ſaith the Lord. It is ſo; and ſo you may runne through all the Cities, Townes, Houſes, Gates, Ships, Strong-holds and Forts; it is the Lords City, a ſecured City, *&c.* But looke to it now; if not the *Lords*, we have no ſecurity from His hand for our Peace: Every thing may do us hurt, nothing ſhall doe us good, if not the LORDS: *Goe yee upon her Walls and deſtroy;*

deſtroy; *Take away her battlements* [g]. Ai, if we had an Arme like *GOD*, we could eaſily doe it might the Adverſary ſay; But it is not ſo ſoone done as ſpoke; the walls are high, and the battlements very ſtrong. No matter how high they are, nor how ſtrong they are, you ſhall take them. Why? *They are not the* LORDS (i. e.) *Their defence is departed from them* [h]; The *LORD* protecteth them not, and then wounded men ſhall take the Fortreſſe [i]; and the *lame the prey* [k]. "In "being or not being, the *Lords* people is ſumm'd up all our "comforts, or all our woes. Therefore of mighty conſideration this is, That they might be *the* Lords *people*. And now the people of *GOD* riſe apace and downe falls *Baal*, and they ſhatter his houſe all too peeces over his *Lordſhips* head; and yet the worke is not done; they break downe his Altars, and Images all to peeces [l]: And yet they have but little more then halfe done: But here will be a perfect Reformation preſently, when they have ſlain the *Maſſe-Prieſt*, *Mattan the Prieſt of Baal before the Altar*, and that is done now, and *before the Altars*: I pray you note it; That Prieſt of *Baal*, like our *Maſſ-Prieſt* now, had been offering before the Altars, and when he did ſo, he offered ſacrifice to Devils. Now he muſt be ſlaine *before the Altars*; where he had wrought ſuch abominations, there he muſt be ſlaine. Now *Jehoiada* has but one worke more to doe, then the Reformation is compleat, and *Judah* is as well-poſtured, as can be expected. "He appointed the "Officers of the houſe of the LORD; ſet the Porters "at the gate of the houſe of the LORD [a], that none, "*which was uncleane in any thing ſhould enter in there* [b]. Indeed there cannot be too much Caution about the houſe of the LORD, a double watch there doe's well, for if any thing that is uncleane enter in there, it will diffuſe it's ſelfe there like a Leproſie unto all the people. Of mighty Conſideration this allſo, for *filthineſſe* from the Prieſt, is as ſpreading as oyle from the head, ſpreading it's ſelfe through all the people, for from the Prophets of *Jeruſalem* is *prophaneneſſe* gone-forth *into all the Land*. And now the MILITIA was as compleated as it could be, for ſo it was

g Ier. 5 10.
h Numb 14. 9.
i Ier. 37. 10.
k Iſa. 33. 23.
l 2 Chro. 23. Iver. 17.
a ver. 18.
b ver. 19.
Ier. 23. 15.

ordered: And ſo ſucceſsfull it was, That all the People of the Land *reioyced*, and the *City was quiet*. When was it quiet? The Anſwer to that is very conſiderable; After that, they had ſlaine *Athaliah* with the Sword, that wicked and idolatrous woman; the City was quiet, and not before. Shee was ſtill diviſing iniquity, and working evill upon her bed, and when Morning was light, ſhee practiſed it, as the power was in her hand, and this did greatly diſquiet the City: but it was *quiet after that they had ſlaine* Athaliah *with the Sword*. The reſt touching good *Iehoiada* followes in the Story of King *Ioaſh*, but it is gone before in this Chronicle: For *Ioaſh* was, though a good Prince, yet a very bad King, and the moſt unthankefull Perſon that ever wee reade off. Hee has an *Amaziah*, a ſonne little better then the Father: *Amaziah* an *Vzziah*, both naught: *Vzziah* a *Iotham*, a very good man, wee will reade what he did, and not much, but very well.

a Chron. 23 20, 21.

THE

THE ACTS OF *JOTHAM.*

CHAP. VII.

Jothams *Story is short, for his life was not long; he lived long in a short time. He built* much, *and was* mighty; *A mighty Reason, why he was so.*

KING *Iotham* followes in the Story, for hee succeeded *Uzziah*, and the plague, that rose-up in his Fathers fore-head, must needs be in the sonnes eye: So he was fore-warned not to meddle with Temple-work, but to leave that to the Priests, and to see that they were faithfull in it. And yet this is noted of the people, not for the credit of the King; *And the people, yet did corruptly*: And this of the King, *he built MUCH*, an exceeding high Gate (sixty Cubites upright, saith *Iosephus*) and *Cities*, and *Castles*, and *Townes*: Hee subdued the *Ammonites*, and made them Tributaries, they gave unto *Iotham* very largely: He *prospers, for GOD was with him.* I will adde hereto the Testimony *Iosephus* gives of him: "This was such a Prince, as a man could "find no kind of vertue wanting in him; He worshipped "*GOD* so religiously; he governed his men so righteous-"ly; he was so provident for the City, and did so great-

a Chro. 27. 2.

ver. 2.
vec. 3, 4.

Ejusmodi vero Princeps fuit, ut nullum in eo virtutis genus desideres.

"ly amplifie it, That by his vertue and proweſſe, he made "his whole Kingdome not contemptible to his Enemies; "but to his Servants, Inhabitants, and Citizens, proſpe- "rous and happy. In ſhort, his raigne was not long, but "as happy in all things, as himſelfe was devout and vertu- "ous. So *Joſephus*. I will reſt in that Teſtimony, the Spirit gives of him, and conclude with it. *So* Jotham *became* MIGHTY., *becauſe hee prepared his wayes before the* LORD *his* GOD. How old he was, and how long he raigned is recorded in the ſame place, and then good *Jotham* ſlept with his good Fathers. *Ahaz* ſucceeds him, a bad Sonne, but *Ahaz* has a good *Hezekiah*, and his good- neſſe is upon everlaſting Record. Wee will reade his ACTS now.

ver. 6.

THE

THE ACTS OF *HEZEKIAH.*

CHAP. VIII.

Hezekiah *his first Worke is the purging of the Temple, and first care, the setting faithfull Officers there. Then about the* COVENANT *and the* PASSEOVER, *this Way he takes to secure his* Kingdome, *and hee findes it a sure and secure way, which never yet failed, and never can faile unto the Worlds end. No Adversary can doe a* Kingdome *hurt Without, When Idols are throwne down Within.* Hezekiah *has a great Deliverance, from a proud Adversary, then a great Affliction, Hee findes changes in the World, tells us what We must looke for there, but peace in* GOD.

HEzekiah, *Jothams* Grand-child, began his raigne, and Reformation together; he was religious, and wise both, and must delay no time, for indeed his Father King *Ahaz* had caused a Deformation through his Kingdome, and weakned his MILITIA very much. So that it did but stand in a fainting Posture. Therefore *Hezekiah* bestirred himselfe, and let no time run out to waste. *In the first yeare of his raigne and moneth, he opened the doores of* GODS *House, and repaired them* [It was observed before; he must looke well to *GODS* House, that expects *GOD* should looke to and establish his house, and there he must begin and end. 2 Chro. 29. 3. ver 3.

end both] *brought in the Prieſts and Levites, chargeth them;* *Sanctifie now your ſelves, and ſanctifie the houſe of the* LORD
h ver. 5. GOD ; *carry forth the* FILTHINESSE *thence*[h], make cleane worke there ; *Remember my ſonnes, the fierce wrath of* GOD, *yet before your eyes : He hath delivered us to troubles,*
ver. 11. *to aſtoniſhment, and to hiſſing ; keepe his judgements like frontlets before your eyes :* And be not *negligent in ſuch a time as this.* And he found the *Levites* (the ordinary Miniſters) very *obedient in Word and deed,* for they were more *upright in heart to ſanctifie themſelves then the Prieſts* [k]. But ſo he charged
k ver. 34. them. And for himſelfe, it is in his heart to lead the way,
l ver. 10. making a *Covenant with the* LORD GOD *of* Iſrael [l], that *His fierce wrath may turne away from us* ! [would we have the fierce wrath of the *LORD* turne away ? Then we muſt come up cloſe to Him in a Covenant :] So the King doe's, and ſee how all follow, and how quicke they are, how they beſtow themſelves. Indeed the King is a leading-hand, whether he goes on the right or the left, the people obſerve not curiouſly, but they follow. It was well here, *K. Hezekiah* kept ſtrait-on, and ſee how well all performe their duty ! But you muſt note, The good King is at their elbows, as *chiefe Over-ſeer* there, he is zealous for the bringing forth the *uncleane-*
m ver. 16. *neſſe* [m] out of the Temple ; and the Levites ſhew their zeale too, [The Kings preſence preſſeth much to duty, els the Levites are but *ſluggs* ; but now they are very active, and out they carry the *filthineſſe*, and throw it into the *brooke Kidron.* And
n ver. 19. very much filthineſſe there was, for *Ahaz in his tranſgreſſion* [n], had made holy things common, which cauſed the King, Prieſts, and all more worke and trouble, as it is alwayes when the *Predeceſſour* is wicked, but they went through it willingly ; The Kings zeale and example carried all ſmooth before them with rejoycing ; [nothing is hard to a willing mind : And zeale in *GODS* ſervice feeles no burden there] A great deale of worke was done in a little time ; And *Hezekiah* rejoyced with all his heart, that *GOD* had ſo poſtured the people
a Chro. 29. 36. *(i.e.)* ſet them in ſuch a good frame to obedience : So we reade ; and *Hezekiah* rejoyced, and all the people, that *GOD* had *prepared the people for the thing was done* SUDDENLY.

We

We will note it twice over, if thrice it will doe us no hart, The Kings heart is upright; the peoples heart prepared, all are willing; what now? Great things are done *ſuddenly*. Reade back-ward now, people hang backe, are not a willing people; The heart is not prepared, not upright; What now? Things are done *heavily*. Come-on againe for now we are quite-off. Here is a *Covenant*; All *ASSOCIATE* themſelves, the King, he is the Leader, Prieſts, Levites, People, theſe follow cloſe, *ASSOCIATED*; here are many; and yet but one ſhoulder, one hand, and one lip; and, which makes the Union, one heart and one mind; and now things are done *ſuddenly*. I remember here what one Man did, and how *ſuddenly*, Mr. *Foxe* comes into my mind now, he tooke an excellent worke in hand, we all know it, he had an excellent ſpirit, an upright heart he had, and his heart was, next to *GOD*, with the upright ſtill; he did that in a few moneths, which, we would ſcarce thinke could be done in ſo many yeares: But he was all for GOD, and for His Church, indeed he was for he was *no-body* for himſelfe: and he did all thoſe volumes, in reference to ſuch a worke, *ſuddenly*. In his Epiſt.

Now the LORD give us ſuch hearts ſo *upright*, ſo *prepared*, and then, we alſo ſhall be ſo willing, and ſhall doe things *ſuddenly*. The King go's before we will follow, he is a fair and full example in our eyes.

He has made himſelfe, and his people ſure in a Covenant; now he applyes himſelfe, and ſets his heart to the *Seale*, the *PASSEOVER*. And marke well, for I can can but point to it: What meanes he makes, *That all* Judah, Ephraim *and* Manaſſeh ſhall here of it, He *takes counſell about it* (if I were not in haſte, I would note it) for, notwithſtanding all the haſte, he will conſult upon it, and take deliberation, how ſuch a company ſhould be called together and fitted, I meane, *Sanctified* for ſo ſolemne a worke: The Proclamation iſſued forth, and the Poſts carry it throughout all *Iſrael* from *Beerſheba* even unto *Dan*, according to the *Kings Commandement*, and theſe words, *Turne againe unto the* LORD, and *He will returne to the remnant of you*: "Be not like your "Brethren, that treſpaſſed againſt the *LORD GOD* of "their 2 Chron. 30.

2 Chro. 30. 1. ver. 2.

ver. 5.

ver. 6.

"their Fathers, who therefore gave them up to Deſolation, as
"you ſee, &c. [ſtill the good King ſets the judgements of
"GOD, as a mountaine before the Peoples eye] *Be not ſtiff-*
ver. 7,8. "*necked*, if you will continue ſo, *the fierceneſſe of* GODS
"*wrath* will beat you to peeces: But if you *turne* to Him, He
ver. 9. "will *returne* to you, and ſhew you favour in the eyes of them,
"that leade you *Captive*; and He Himſelfe will be a gracious,
"and mercifull GOD unto you. I have read the Contents
of the Kings *Proclamation*, and *Letters*, I thinke you never
d ver. 10. read the like: How is it entertained? With *ſcorne* and *mocks* d.
Thus it was, ſuch a pious *Proclamation*; ſuch *Letters*, as full of
Grace as of words, have bin entertained with diſdaine and de-
riſion; when the contrary, A Declaration for Liberty, Letters
as full of diſhoneur to GOD, as of ſillables, have bin entertai-
ned with hand and heart and all acceptance. Such a brutiſh
people we are, and yet all are not ſo; *Nevertheleſſe divers of*
Aſhur *and* Manaſſeh, *and of* Zebulun *humbled themſelves and*
ver. 11,12. *came to* Jeruſalem e: *Alſo in* Judah *the hand of GOD was*
to give them one heart to doe the Commandement of the King,
and of the Princes by the Word of the LORD.

The hand of GOD, Marke that, till that be given-out, *He-*
zekiah may call and call, and pull and pull, and have no an-
ſwer; he may as well pull at a *Bell* without a Clapper to call
the people to Church (as our Phraſe is:) But *GODS* hand
is reached forth to a perſon, or to a people, and then they
come-in to doe according to the *Law* and the *Commandement*,
ſuddenly. I cannot forget that word.

I doe not ſpeake this to make men ſlacke in their commands,
or their indeavours: but to quicken all; and, when all is done,
ver. 13. firſt and laſt, to looke-up to GOD, for He ſpeakes with a
Strong hand. I cannot ſtay upon things here, they be ſo many,
and ſo notable; my contrivance is here to thruſt out of the
throng.

And there aſſembled at Jeruſalem *much people to keepe the*
ver. 14. *Feaſt, a very great Congregation, and they aroſe.* What then?
It followes. I warrant you; and away they tooke the *Altars*,
even all, and caſt them into *the brooke Kidron*. That brooke
was fatall to Altars and Images, thereunto they tumbled thoſe
dung-hill

dung-hill things, after the *uncleanenesse* found in the Temple. They were now about to celebrate a great *Feast*, never the like since the *time of* Solomon; and downe the Altars must, else they had bin ill fitted for a *Feast*, and worse fitted for a Blessing and such a rejoycing: downe they be tumbled, and into the Brooke, and then they *kill the Passeover*, all decently and ver. 15. in order. And the people goe so stoutly on in this good way, That they shamed the Priest quite, that they did, for the people had more zeale then the Priest (and that is very possible, the more their shame indeed) so the Priests, beholding the peoples *forwardnesse*, blushed at their owne *coldnesse*; and for very shame sanctified themselves after the manner.

But the multitudes, they were many; were newly met from all quarters; things could not be in an outward conformity to the Requisites of that solemne time, nor to the Purification of the Sanctuary, then *Hezekiah* bestirrs himselfe, knows which way to looke, puts-up a sweet Prayer for his People: Whether they came in great multitudes, with their faces stedfastly set to *Jerusalem*, and with good hearts sure, upright and sincere; The King prayes; Now the good *LORD* pardon every ver. 18, 19. one, that prepares his heart, who sets that right, the good "LORD pardon him, though legall preparatives are wan-"ting, some things there out of order: yet pardon good *Lord*, "where Thou seest a ready will, and a *bent* heart, in a good "posture and frame towards Thee, and doe desire with desire, "That all things in Thy service might be done according to "Thy *Mind* and *Will*, and all *suddenly*; Good LORD "pardon those persons, that have those hearts, *Amen*. What followes?

The LORD hearkened and heard *Hezekiah, and healed the* ver. 20. *people*, That he did, and it will still be so, where there is, as it was here, such an heart, and such a prayer. Goe-on I pray you, for it is better and better; The *LORD* hath spoken comfortably; *Hezekiah* speaks *Comfortably* [a] too (GOD spake 2 ver. 22. so first, but I can but point to things) To whom speakes the King so comfortably? To those that were good sure, and were good *Teachers*, for so we reade, That *taught the good*

Knowledge of the LORD; *Good knowledge*, for it makes men *good*, and ſo do not Riches nor Honours, nor any other thing, which we call good under the Sun; yet that is the *good* we moſt of all looke after, not the *good knowledge of the LORD*, That made it ſo *good*; *Know the LORD*, and you know all things; if you know Him not, you know nothing: A comprehenſive *knowledge* indeed, but it was noted before b;

b p. 32.

Obſerve this here: What is the work, the duty of a Miniſter? To teach *the good knowledge of the* LORD. What ſhall I ſay to them, that doe not thus? Nothing; The *Lord* will ſay enough to them, to make them *ſpeechleſſe*: And the good King will never ſpeake comfortably unto them, who do not teach *The good knowledge of the LORD*. We go-on, And behold how merry (in the *Lord*) the good King, and his good people are! For they were upon the ſervice of the *Lord*; Their hearts were taken with it; here was *Paſſ time* indeed; for in an holy mirth, as well as in a Calviſn brutiſh Mirth, time paſſeth away and is gone before we are aware; O it is all in all, when a man feeles a reliſh, a delight and ſweet contentment in the ſervice of the *Lord* (as he doe's, that is taught *The good knowledge of the* LORD) he is as merry in his ſervice before the *Lord*, as we are when we have our minſtrell with us, and are dancing and skipping after our meaſures, and manner of *Heathen* people before a *May-pole*, there learning the knowledge of warre, by ſuch feats of Activity as are learned at *May-games* (for ſo much I have learnt by reading) That ſuch ſports will make us fit for warre; and is it not even ſo! Have we not gained well by our May-games! Have we not got experience to fit us for warre by our activeneſſe before a Minſtrell! Our ſporting with the *Lord*, has made us fit for warre indeed, to be conſumed by the Sword of the Almighty: And truly, though I am no Prophet, I feared all this more then 7 years ago.

I have not forgot my ſelfe all this while, I know where I am, though out of my way a little: Nor doe I forget how much I was miſtaken a little before, where I compared the mirth of that man, who delights himſelfe in the *good knowledge of the LORD*, in ſervice done to His Name, where I

compar

compared I ſay, his mirth to our mirth, in our warrlike exercíſes, I meane, rioting in the Day-time. And yet there is ſome conformity, agreement and anſwerableneſſe, not betwixt mirth and mirth; perſon and perſon: but betwixt heart and heart, affection and affection, ſet upon this mirth. (I expreſſe my ſelfe, as well as I can) We in our warrlike exerciſes have paſſed away the time, we know not how: The Holy day (we *will* call it ſo, for whether it *be* the *LORDS DAY* (*Holy indeed*) or *Saints* dayes in our conceit, all one to us, to Whom that Day is moſt holy, whereon we may be moſt prophane) The holy Day is too ſhort, we with it longer, and that every Sunday had it's *ſeconds* (ſo one expreſſeth it) as two *Sundayes* have (now my mind is upon their ſports, I will name dayes, as the Heathen did) *Red-Letter-Dayes* are as pleaſing to us, as to children; we may riot on them, and they may play. Why now our minds, our affections meet, *Heart anſwers heart*, ours upon our ſports, theirs in the ſacred Text, Let out upon their ſervice before the *Lord*; and ſo we will look upon that again, and ſhall finde it juſt ſo; c ver. 22.

They had continued ſeven dayes at their *Feaſt* in their holy mirth, *Offering Peace-offerings, and making Confeſſion to the LORD GOD of their Fathers* (the more hearty the confeſſion, the more hearty their mirth: As the ſowrer the Herbs, the ſweeter the Paſſeover) And now thoſe dayes were over.

The Whole Aſſembly (marke you that) *tooke counſell.* About what? *To keepe other ſeven dayes*: And as they adviſed, ſo they did; *They kept other ſeven dayes with gladneſſe.* Looke you there, how hearts and affections anſwer, theirs and ours. And it muſt be ſo, for this reaſon; While the heart is altogether carnall, it let's forth, and ſpends it's ſpirits upon prophane things: Anſwerably, as a ſpirituall heart let's forth it ſelfe towards holy things. But here is a wide difference againe, our mirth is of no continuance, it ends with the day, when we ſhut-in our doores at night, we ſhut forth our mirth for the moſt part; and if death, or ſomething like it, ſhould ſtare us in the face, the night after we have bin ſo merry after our manner: where is our mirth then? The very reliſh of it is gall and worme-wood, and we are dead with very feare. The

righteous not ſo, becauſe ſuch is not their mirth ; They can keepe dayes with gladneſſe, and doe's their mirth ceaſe with the day ? No they have their Songs for the *Night*, even their night of ſorrow, their deepeſt affliction. I have not been too long upon this point, but though I breake-off, the ſacred Text carries it on further, for behold nothing but joy and gladneſſe and bleſſings, never the like ſince the time of *Solomon* ; There were mighty Prayers too, full of ſpirit and life, *Their*
ver. 27. *Prayer came-up to His holy Dwelling place, even unto Heaven.*

2 Chro. 31. They goe-on in the work of the *Lord*, as men refreſhed with new wine ; and ſee how they execute the wrath of the Lord upon *Groaves*, *Altars*, *Images*, breaking, cutting, hewing, throwing them downe, till they had *utterly deſtroyed them*
ver. 2. *all* : Their hearts were now warmed with zeale, they could not now hold their hands ſtill, till they had utterly deſtroyed them all.

Then the King appoints the courſes of the Prieſts and the Levites, every man to his ſervice ; and portions to the *Prieſts* and *Levites* alſo, that they might be encouraged. Thus did *Hezekiah*, what he did, and how he did it, we will note it down more fully anon.

Now it will be ſaid by ſome, That I have ſpoke a great deale, and little to my purpoſe, which indeed is, To ſhew how a Kingdome is fortified, and it's MILITIA maintained and made ſtrong ; and to this, I have ſaid nothing, ſo it may be ſaid ; And if ſo, my anſwer is ; That they are much miſtaken in the matter, for I have ſaid all, that makes for the ſecurity and eſtabliſhment of King and Kingdome ; when I have ſet downe all that *Hezekiah* has done, for that great purpoſe : we have not all yet ; we have heard what he hath done, in reference to the Covenant, to the Paſſeover, to the Prieſts, to the ſervices therein ; what he hath throwne downe, and caſt forth, and what he hath brought-in : In all this the King hath engaged himſelfe and his people to their GOD ; he hath intitled *GOD* to his Kingdome, that the Kingdome may be the LORDS *Kingdome* ; his people, the *LORDS people* ; he will have the houſe of his *GOD*, to be kept as *GODS* houſe, and

those

thoſe that ſerve therein to be ſanctified ones, the *Lords* Prieſts and the *Lords* Levites; and that they may attend the worke there, that *unum neceſſarium*: They ſhall not take care about many things, for the King will take care for them; ſo he commanded to give the portion of the Prieſts and the Levites, *That they might be encouraged in the Law of the* LORD [d], which was not noted before. d 2 Chro. 31. 4.

2. He will ſuffer nothing to ſtand, which cut-faceth the command of his GOD, all ſhall downe which his LORD GOD will have throwne down. This was the way to make himſelfe and his Kingdome, to ſtand faſt and firme for ever, as *the perpetuall hills, and everlaſting Mountaines*: The way to make himſelfe, and people as a *Wall of Braſſe*, and the *Blaſt* of the *terrible one*, as a puffe of wind againſt it, I meane, againſt a *Pillar of Braſſe*, or a Mountaine made of *Northerne Iron* and *ſteele*. We ſhall obſerve it to be ſo anon; we will recollect here in two verſes, *What Hezekiah* did, and the *manner* how he did it; *Thus did* Hezekiah *throughout all* Judah, *and wrought that, which was good and right and truth, before the* LORD *his* GOD. What had he wrought? 2 Chro. 31. 1. ver. 20, 21.

That was ſpoken before, but we will reade it againe: for me thinkes the words runne like a *whirle-wind* or a *Tempeſt*, ſo carrying Idolls and Images downe before it, and ſcattering them; he *brake* the Images in peeces, *cut-downe* the *Groaves*; *threw-downe* the *High-places* and the *Altars*, out of all *Judah* and *Benjamin*, in *Ephraim* alſo and *Manaſſeh*. How long was he upon that worke? *Untill they had utterly deſtroyed them all*. Now marke the manner of performance, in what ſincerity, truth and uprightneſſe of heart, *Hezekiah* did all the forementioned, for the *manner* and the *carriage* of the heart commends all, in all that we doe; *And in every worke, that hee began in the ſervice of the houſe of* GOD, *and in the Law and in the Commandements, to ſeeke his* GOD, *he did it with all his heart, and proſpered* [d]. d 2 Chro. 31. 21.

Now King *Hezekiah* may take his reſt, lye downe and ſleep; he can repoſe his head in the *lap* and *Armes* of the Almighty, for he had done the *Law* and the *Commandement*; he had removed the curſed things; but now he will not be carnally ſecure,

cure, rather the more watchfull, becauſe of this thing, for now he ſhall heare of enemies *ruſhing* like mighty waters. Why now? Becauſe now he has angered the Devill, and all his ſervants; he has cut them to the heart, and they *gnaw their tongues for paine*: For King *Hezekiah* has perſecuted them, their Groves, Altars and Images with his Tempeſt. Now the Enemy will come-in like a floud, and if *Hezekiah* ſleepe now, as we call ſleeping, the Enemy will come upon him before he ſhall *know* or *ſee*. The King keepes his watch; has done his duty, poſtured his Kingdome by *plummet* and *rule*, for they had *ASSOCIATED* themſelves (I purpoſely mention it againe and againe, becauſe there is no other way) King and people have entred into a Covenant: So now, if the Adverſary doe come, he comes upon the greateſt diſadvantage.

But this the Adverſary conſiders not, he is not comming but come: So we reade, Senacherib *King of* Aſſyria *came and entred into* Judah, *and encamped againſt the fenced Cities* [d]; that he did, he durſt come into *Judahs* land, while it was the LORDS Land, and her Cities the *Lords* Cities, and thought to win them for himſelf. What made the raging Beaſt, for he do's not ſpeake like a man, ſo confident? It is worth the labour to heare this, for in feeling this mans pulſe, if I may call him ſo, we may know the temper of others like him, What ſayes he? This is the firſt fault he finds in the King, he bad his people be confident, *That the* Lord *his* GOD *would deliver them out of the hands of the King of* Aſſyria. This hee layes to the good Kings charge, and he is well content to be charged with it.

2 Chron. 32. 1.

ver. 11.

2. That *Hezekiah had taken away his high places, and His Altars*; The good King is content with this too, but he will have the man know, That the things he tooke away were not the *Lords*, but the *Devills*; his high places, and his Altars; The Prieſts there, the Devils Prieſts, and the ſervices done there, were done to Devils too.

ver. 12.

3. That *Hezekiah* ſaid, *Yee ſhall worſhip before one Altar*. The good King ſaid ſo indeed; for it is according to the command of *GOD*; and however, more Altars may be commanded,

manded, and Prieſts to ſerve before them, yet it is againſt the command of *GOD*, Who commanded to worſhip before *one* Altar; and now that is removed, we have but *one* ſtill, and *He* is the *Prieſt*, and the *Sacrifice*, and the *Altar*, and All. Hearke how he blaſphemes now, *None of all the gods of other Nations, could deliver their people out of my hands, or my Fathers hand: And doe's* Hezekiah *thinke, that his GOD can deliver him and his people?* There ſhall be no reply to this; *For they ſpake againſt the GOD of* Jeruſalem, *as againſt the gods of the people of the Earth, which were the worke of the hands of men* d. Then he wrote letters to raile on the LORD GOD; Rayling letters, and a rayling *Rabſhekeh*, all raile, and there the charge is alſo, *Anſwer him not.*

ver. 13, 14.

d 2 Chr. 32. 19.

ver. 17.

But one thing I would have noted, which paſſed while *Rabſhekeh* was railing. *Eliakim* deſireth a courteſie of him, *That he would not ſpeake to the people in their owne language*, for that would diſhearten them (halfe dead already) A plaine hearted man, and he conſidered not, That now *Rabſhekeh* would roare, ſtand up and *cry out the lowder in the* Jewiſh *language*, That they might be the more diſheartened. "You muſt not expect "a favour from an enemy; nor let him know where your "ſenſe is quickeſt, for there he will pinch hardeſt. I remember a proud Tyrant, delighting in *proud wrath*, had ſlaine a ſon before the Fathers eye; The Father thanked him, and held-in his griefe pretty well; one asked him how he could ſtand ſo cheery before a Tyrant, and thanke him too. Great Reaſon, ſaid he, to conceale from the Tyrant, where my care lay, *Habebam alterum, I have another ſonne, and faine I would hold that one*, and ſo I bit in my ſorrow. "If we let that goe, yet "take this example in the ſacred Text, learne we never to expect "a favour from an Adverſary, he will do you none at all, but all "the injury that can be.

2 King. 18. 26.

ver. 28.

The King cares for none of all this, nor his rage, nor his blaſphemy, for there was nothing in ſight now ſtanding, to offend the eye of his *GOD*; *Hezekiah* had deſtroyed all thoſe curſed things *utterly*, and then *Senecherib* may ſweare and curſe and rage, and blaſpheme; though it troubles the good King, (it is as a Sword in his bones to heare his *GOD* blaſphemed:)

Yet I ſay in point of hurt and danger, to him or his City from without, the good King is careleſſe, becauſe there are no provocations within. Indeed the proud Adverſary did the good King much good, for it made the King to ſtrengthen himſelfe with ſuch meanes, as his *GOD* allowes him; he called a Counſell of warre, gathered much people, ſtopped all the Fountaines, ſtrengthened himſelfe, built up the Wall, raiſed up the Towers, made *darts and ſhields in abundance.* But his more ſpeciall care was to engage himſelfe to his GOD, and his GOD to him: See how he encourageth his people, *with*
2 Chr. 32.3,4,5 *us is the* LORD *our GOD to helpe us, and to fight our battels*: Then it followes, *And the people reſted themſelves upon the words of* Hezekiah. So the victory is got already; but we will ſee how wonderfully matters were brought about, and what deſtruction from the Almighty, befell this proud Adverſary. It was unto him according as the *LORD* had ſaid;
ver. 8.
2 Kin. 19 2. *He ſent a blaſt upon him, he heard a rumour*; *The LORD cauſed him to fall by the Sword of his owne ſonnes, in his owne Land.* But by what meanes theſe great matters were brought about, that is our enquiry now, and it is worth our obſervation.

Senacherib *wrote letters*, ſayes the Text, *To raile on the* Lord God *of* Iſrael; an old faſhion, and yet not worne out of uſe: I have caſt mine eye upon the like now a dayes, both in proſe and verſe, as rayling as were *Senacheribs* letters here, and as fooliſh as were the *Songs* the drunkards made of *David*, let them paſſe in the crowd, he that reades them, is as he that made them; and he that makes them, is as he in the ſacred Text, a *Rabſhekeh*, and as thoſe Drunkards the Prophet mentions: I was ſaying Senacherib *wrote letters*. What do's *Hezekiah* with them? Not rayle too, we muſt not returne railing words, not if we contended with the Devill; nor did he goe to his cloſet to make anſwer to them, for then he had done againſt his owne command, *Anſwer him not*[c]. Hezekiah *received the letter and read it, and* Hezekiah *went up into the houſe of the* LORD. What more? *And ſpread it before the* Lord; The King layes open the whole matter before the LORD, Tels Him how the *Infidell* had dealt, how he had reproached
c 2 Kin. 17.36. ver. 14.

and

and blaſphemed His Name. Aye, *GODS Name*; had he reproached a man, in reſpect of common nature and principles, like himſelfe, then *Hezekiah* had held his peace; he had not ſpread the matter before the *LORD*; but in *Hezekiah*, the *LORDS* Servant, That Beaſt opened his mouth, and blaſphemed the living *GOD*, ſo he remits the matter, puts it over to *GOD*, *Revenge is Thine, Thou ſhalt repay it*, for Thy Glory is intereſſed here. An excellent patterne before the ſervants of the *LORD* in theſe times; you ſhall have a company of drunkards, worſe, if it can be, will give up their tongues and their pens to the *Devills-forge*, intreating him, that he will ſharpen them againſt the face of the Righteous; he will doe it; for, as the *LORD* will worke with, and for them, who will give up their tongues, and hands, and hearts to Him and His ſervice: So alſo the Devill will doe for his ſervants, intreating him (they are not ſo ſhameleſſe as to intreat *GOD*) That he would inable them to blaſpheme and reproach GOD, and His Servants. The Devill grants their requeſt with all his heart, they ſhall doe it, and it is done; away they runne well apaid to their fellow Printer, as forward as themſelves, and ſerving the ſame Maſter, and next Morning out it comes. What is done with it? The ſame now, as in ancient dayes, according to the very patterne, *It is ſpread before the LORD*; "here *LORD* Thy *Glory* is concerned; for ours, it is of no "account with us; we have laid out our ſelves for Thee, and "to promote Thy Glory; our lives are not deare unto us, ſo "we may drive on this great deſigne againſt Thine Adverſa-"ries: But therefore, for *Thy ſake* we are *reproached*: Open "Thine eyes *Lord* upon it, we are a ſcorne and a deriſion, Drun-"kards make Songs over us. Thus it is *ſpread* before the *Lord*. And as ſure as this is Scripture, which we are now upon, ſo ſure the *Lord* will anſwer theſe fooliſh and brutiſh Men in His wrath, and vexe them in His ſore diſpleaſure. Wee goe on.

The letter is ſpread, *And* Hezekiah *prayed before the* Lord, as followes. What now? Now you ſhall ſee the *Scene* Alters, and a ſtrange *exploit* wrought. You reade of a Prayer, and no ſooner put up, but anſwered, *That, which thou haſt prayed to me* 2 Kin. 19. 15.

againſt Senacherib *King of* Aſſyria, *I have heard.* And preſently, ſee what a ſlaughter there is! Who ſlew all them? The *Angell of the* Lord; That is true, but we ſay as truly, *Eliſha's Sword did it*; That is Prayer, I thinke, for I do not conceive what other Sword *Eliſha* had: But that is not granted on all ſides, yet this is moſt cleare, That *Hezekiahs* Prayer, that did the execution; Prayer *commanded* the Angell, I am not miſtaken, I ſay, *commanded* (*for Prayer commands* · *GOD*) The Angell to come out of Heaven, to execute the vengeance of the *Lord* upon that curſed Hoſt.

ver. 20.

1 Kin. 19.

2 Eſa. 45. 11.

I could ſay as much of *Prayer*, as is ſaid of *Faith*, it is the moſt efficacious of any thing in Heaven or Earth, next to the blood of CHRIST: I ſay next, for it has it's *Energy*, and efficacious working there-from. It has the quickeſt motion of any thing in the world, and has as quicke a returne. What alwayes? That was well remembred; No, not alwayes, but in ſome caſes; many times the eye is *dim with looking upward*; and the heart faint with expectation. Of what? Of the *Returne* of *Prayer*. How ſo? For excellent reaſons; The children of *GOD* muſt not alwayes aske, and have preſently; they muſt be held in expectation; their time is now; they have prayed now, and now they would have a Returne; No, GODS time is not yet; They muſt not thinke to ſow and reape together. Their graces muſt be exerciſed, and they taught to wait, and in *patience* to poſſeſſe their ſoules; They muſt ſtay till GOD may be *magnified* in His *Salvation*; Every Salvation is His, but His Name is not magnified, except things riſe to a height, and there be an extremity of danger. And when the caſe is ſo; *Refuge faileth the Church*, then God comes-in; The returne of Prayer is ſpeedy then; And this was the caſe here; The Adverſary very proud, the Church very humble; The Adverſary very high in his demands, the Church very low; The Adverſary would heare of no conditions of peace, unleſſe *Iſrael* would be his ſervants, he refuſes all offers. So *the valiant men did cry, and the Ambaſſadours of Peace did weepe bitterly* [c] [There is no Treaty with an Infidell, or an Idolater] *The Adverſary deſpiſed the Cities, and regarded no man* [d]. *The Earth mourned*, Lebanon *was aſhamed*, Sharon

c Eſa. 33. 7.
d ver. 8.
ver. 9
ver. 10.

was

Was like a Wilderneſſe. Now is GOD's time to ariſe, and to be exalted; now *He will appeare in His glory:* He will regard the *Prayer of the deſtitute:* And the returne ſhall be ſpeedy: And ſee what an exploit it hath wrought? It returnes with an Angell, *Which went out, and ſmote in the Campe of* Aſhur *an hundred foureſcore and five thouſand: So when they aroſe early in the morning, behold, they were all dead corpſes.* So *Senacherib* departed, returned to his houſe, thought to dwell in ſafety at *Nineveh:* And *it came to paſſe that he went into the houſe of* Niſroch *his god, there to worſhip; and there he muſt be ſlaine:* he had blaſphemed the true GOD, he muſt be ſlaine before his Idol; and by the Sword in the hands of his own Sons; he had reproached the Sons of *Jacob*, the ſervants of the *Lord*; he ſhall be ſlaine by his own children. Pſalm. 102. 2 King. 19 35. ver. 36, 37.

Thus the LORD did for *Hezekiah*, according to the good word He ſpake unto him, and *Whereon the people reſted*[c]; He curſed from Heaven (after His manner) bold and daring enterprizes managed againſt His *hidden ones:* The LORD ſaid, *upon all the glory ſhall be a defence*[d], and ſo it was. *The feare of the LORD is his Treaſure*[e]; It was ſpoken of King *Hezekiah*; that all may make *GOD* their *feare*, then He will be a *Sanctuary.* To recollect all; *Senacheribs* Hoſt were all ſlaine in a night, *prayer* commanded an Angell (for there is no intermediate thing in ſight) the Angell does the execution: The King ſlinkes away, thinkes to hide himſelfe in his houſe, from the wrath of the Almighty; The *Sword*, which he threatned *Judah*, finds him-out and ſlayes him before his gods, and the execution is done upon him by his own Sonnes; *he falls by the Sword of his owne Sonnes in his owne Land*[f]. Thus the LORD dealt with the Adverſaries of *Judah, and guided them on every ſide*[d]. And many came to congratulate the King, and rejoyce with him after this victory, ſo *they brought gifts unto the LORD, and preſents to* Hezekiah: *ſo that he was magnified in the ſight of all Nations from thenceforth.* c 2 Chro. 32 8. d Eſa. 4 5. e Eſa. 33. 6. c 2 King. 19. 7. d 2 Chro. 32. 22. ver. 23.

Now whether *Hezekiah* did boaſt of the LORD, the giver of victories, all the day long, I cannot tell; he was an excellent Man, and yet but a Man, he might looke on his own arme too much, and on *GODS Arme* too little. Certaine it is

he gloried in his riches; it may be alſo, but that is one mans conjecture, *he rejoyced* too much at *the deſtruction and lamentable end of his enemy*. But this is cleare from the connexion of the Chapters, which we muſt obſerve here; "That our "joyes doe not runne ſmooth and cleare away, there is a "a mixture and mudd with them, and a *ſettlement* at the bot-"tome; nor is our peace here below, a ſolid, continued, or "an interrupted peace; no, as our outward peace may be plun-dred: ſo our inward peace may be and is often eccliplſed. We muſt looke for changes here below; our comforts, as not *full* here, ſo nor permanent; we muſt looke for that in Heaven. Nay, commonly thus it is on earth; when our joyes here below are at the higheſt, yet there is a cloud above them, which, at that inſtant, that point of time, will overſhadow them: when we are at the heights in our joyes, then feare ſome depth of ſorrow; there is ſuch a connexion between theſe two, *joyes* and *ſorrowes*. So it ſeemes it was here with *Hezekiah*; *In thoſe dayes*; what dayes were thoſe? good and joyfull dayes, as we may imagine upon ſuch a glorious victory as that was, and comming-in of Ambaſſadors
2 King 20 21. to joy with him. See now! *But then, in thoſe dayes*, Hezekiah *Was ſick unto death*. The King was joyfull no doubt, and very comfortable, being ſo wondrouſly delivered, and like enough, was thinking of *building Tabernacles* upon his comforts, well perſwaded they would be of ſome continuance; but behold then at that time, ſickneſſe came and overſhadowed all. *Peter* ſeeing the glory, was ſo well pleaſed with the ſight, that he ſpake of making *Tabernacles* for continuance; But what
* Luk. 9. 33. ſayes the *Spirit*, ſo indeed he ſaid, *not knowing what he ſaid**. Indeed we doe not, when we talke of building Tabernacles upon our comforts, expecting a continuance of them. There
a 2 King. 19. & 20. 1. is ſuch a connexion betwixt joy and ſorrow, as there is between thoſe Chapters and Verſes[a]: The one concludes with
b 2 Chron. 32. 23, 24. joy, the other begins with ſorrow. *And in thoſe dayes* Hezekiah *was ſick unto death*; that is, his diſeaſe was deadly in it ſelfe, for it was (ſuppoſed to be) the plague: And now the meſſage is, *you muſt not thinke of the victory now, but in ſetting your inward and outward houſe in order; for thou ſhalt dye and*

not

not live. See here! But as yesterday, an Enemy was at his gates, threatning to ſwallow up all: the LORD ſent that adverſary packing. No ſooner delivered from the *oppreſſing Sword*, but he is ſmitten with a diſeaſe as with a Sword in his bowels. It is ſtrange, but ſo it is; That man can thinke of building Tabernacles upon his comforts here below, or upon any worldly thing, whereunto we give the Name of Glory, which hath ſo many waines and ecclipſes, how ſoone comes a cloud and overſhadowes all our glory! ſometimes when we are ſpeaking of ſetting up a *Tabernacle*, I meane our *reſt* upon the creature, the cloud comes; that we may learne to expect changes here, and of ſorrowes too. An Enemy was even now at the Kings gate; no ſooner was he removed, but a ſickneſſe ſent unto him, which cut his heart like a Sword in his bowels. This trouble is blowne over, and now it is peace. Alas! mans peace here, is like a ſun-ſhine after raine, trouble as the cloud returnes againe.

What is our expectation then? That our houſes, our comforts will continue? that cannot be; here is no continuance; if we ſo expect, our expectation is vaine. Bleſſed is the man, that lookes for continuance there, and there only, where is a *City* that hath *a foundation*; that can ſay, *my ſoule waite thou only upon* GOD: *for my expectation is from Him: And now* Pſa 12.5. Pſal.39.7. *LORD what waite I for? my HOPE is in THEE*: I doe not expect any thing can be certaine here, but changes of ſorrowes, trialls in this kind, and in that; *I waite for afflictions*, Thou haſt ſaid, *in the world yee ſhall have them: But my hope is in Thee*, that Thou wilt ſupport me in them; doe me good by them; worke my deliverance out of them, *I waite Thy ſalvation.*

We proceed to that, which was as a Sword in the Kings bowells; *ſet thy houſe in order for thou ſhalt dye and not live.* Then we reade which way he turned; what his prayer was, and what his comfort; the ſweeteſt cordiall, that a man can thinke of upon his ſick bed, *REMEMBER*, &c. *he wept ſore* (for he had no Sonne, and yet the *LORD promiſed to give a light to* David *and to his Sonnes for ever:*) The LORD heard the voice of his weeping, gives him a wonderfull ſigne, that 2 King.20. ver.3,5. 2 Chro.21.7.

2 King 20.8. that the *LORD* would *heale him*, and that he ſhould *goe up to the Houſe of the LORD*; ſo he was wonderfully recovered (no plague being beyond the skill of this Phiſitian) and upon his feet againe, and an Embaſſadour at his elbow, to congratulate ſuch a mercy. It followes, *Hezekiah ſhewes his treaſuries unto them, even ALL that was found there*; But the Prophet cooles his ſpirit quickly, ſaying, *all this ſtore* (being the ſpoiles of *Senacharibs* Camp, who had robbed him the yeare before, repayed all with advantage, and made *Hezechiah* richer upon the ſuddaine then ever he had beene, which unexpected wealth was a ſtrong temptation to boaſting) But I ſay, the Prophet takes downe his ſpirit, ſaying, *all this ſtore which thou haſt ſhewen to the Princes of* Babylon, *ſhall be carried thither, nothing ſhall be left, ſaith the LORD*. We may reade what followes; The good King heares all this and more, and ſubmits humbly and thankfully to the will of God, ſaying, *good is the Word of the LORD*; All is *good* to the *good*, the good Lord ſo ordering all.

ver. 12.

ver. 17.

2 King. 20.19.

But I will ſet the marke upon this; The Lord gave unto *Hezekiah* wonderfull *ſignes*, and a recovery of health: *But* Hezekiah *rendred not againe according to the benefit done unto him*. The reaſon is given, for *his heart was lifted-up*: [If the heart be lifted up with pride, it cannot be lifted up in rendring praiſes.] Reade on; *Therefore there was wrath upon him*. [That followes ſtill, when the *heart* is *lifted-up*, then is the time when, wrath comes downe.] Came this wrath downe upon the King only? no, for Kings doe not ſinne alone, nor are they puniſhed alone; *There was wrath upon him, and upon* Judah *and* Jeruſalem.

2 Chro. 32.25.

It ſeemes not ſo; *Wrath* was not already come upon them, it was to come: True, that which the *Lord* threatneth is reckoned as already done; we may ſay of it, as we reade concerning the laſt *viall* of wrath, that ſhall come powring downe upon the laſt Enemies of the Church, long ſince threatned, yet to be executed, and thereof it is ſaid, *behold it is come, and it is done, ſaith the LORD* d. "The ſervants of the *Lord* are moved, "and melt more at the *Lords* threats; then the wicked doe "under blowes. If there be but mention of *wrath*, it is enough,

d Ezek. 39 8.

(for

"(for it is our *Lords* wrath) to humble the righteous man;
"he will ſay of it preſently, though but denounced, *great*
"*is the wrath of the* LORD *that is powred out upon* 2 Chro. 34. 21.
us.

And ſo King *Hezekiah* here, he *humbled himſelfe for the pride of his heart* (*both he and the inhabitants of* Jeruſalem) *ſo that the wrath of the* LORD *came not upon them in the dayes of* Hezekiah[f]. No; he had humbled himſelfe; True humiliation turnes away wrath, as here, and inſtead thereof he had bleſſings good ſtore, for he had *exceeding much* of all pretious things, and *ſubſtance* very much, *and hee did great workes, and proſpered in all hee did.* One thing hee did very fooliſhly, recorded after all this, which was before, and that was *about the Embaſſadours: but then* GOD *left him to try him, that hee might know all that was in his heart.* [The ableſt and ſtrongeſt Chriſtians muſt be left a little, elſe they will truſt themſelves too much; They muſt know by their falls how weake they are, elſe they cannot know all that is in their hearts, even ſuch thoughts as theſe, "That they and their mountaine can ſtand "all alone, ſo ſtrong they are: But then they fall, and "ſo they know the vanity of ſuch thoughts, and can "correct them.] The reſt of his Acts, and his *GOODNESSE*; Marke that; and his *GOODNESSE*; The pride of his heart in ſhewing of the Treaſures, that ſhall be remembred no more, his *goodneſſe* ſhall; his infirmities all ſhall be forgotten, as if they had never beene, his *GOODNESSE* ſhall never be forgotten; *and his Goodneſſe.* What a good GOD did King *Hezekiah* ſerve, He paſſeth over all, and all ſhall be forgotten; but his *Goodneſſe* ſhall ſtill be remembred. Againe, ſee the portion of thoſe that feare the LORD and His *Goodneſſe*; They live deſired, and they dye lamented; and when they are dead, it is in every mans mouth; And their *Goodneſſe.* See alſo the *meaſures* of the wicked, cleane contrary; They live undeſired, they dye unlamented; and when they are laid in the grave, if they have ſo much honour, their Name rots above ground, as their bodies under ground, and it is in e-

f 2 Chro. 32. 26.
2 Chro. 32. 26.
ver. 27.
ver. 28.
ver. 29.
ver. 30.
ver. 31.

very mans mouth, and their *Badneſſe*, the evill that they wrought! Oh! who would not chooſe the *feare* of the LORD, and to walke before Him in truth, That it may be ſaid of him, when he is taken hence; And his *goodneſſe*! All are recorded in the viſions of *Eſaiah*; and in the Booke of the Kings. But let me note what I have obſerved all along theſe Chronicles; That after many glorious acts of the LORDS Worthies, their ſlipps and falls are recorded almoſt laſt of all. Why ſo? for excellent reaſons ſure, though I may not hit upon them; I thinke verily this is one; That we may remember our ſinnes firſt and laſt, with bitterneſſe of ſpirit, *after a godly ſort*, and then, *being remembred ſo this once*, they ſhall be remembred no more for ever. *I will remember your iniquities no more:* but the *Goodneſſe* ſhall be remembred to all generations.

Death ſtill concludes the Story; It followes, *And he ſlept with his Fathers, and all* Judah *did him honour at his death*, for he honoured all *Judah*.

THE

THE Repentance of *MANASSEH.*

CHAP. IX.

Manaſſeh *does exceeding wickedly, worſe then the Heathen; as a Man beſides himſelfe. At length he is taken in the* Thornes, *there he comes to himſelfe againe; He ſinned greatly, and was humbled greatly: This is the more largely diſcourſed of, That the humble ſinner may not deſpaire, nor the proud ſinner preſume;* Manaſſeh *his teares of true Repentance, could not waſh off the guilt of blood from* Judah. *Theſe things follow orderly in their ſeverall* Paragraphs.

MAnaſſeh his Sonne, an older King then his Father was a Man (for hee reighned *fifty and five yeares* [a] in *Jeruſalem:*) began to reigne when he was *twelve yeares old* [b]; What diſcerning he had at thoſe yeares, into his Fathers pious carriage, and the proſperity that followed him, we cannot certainely tell; we thinke very little, for this is apparent and upon everlaſting record; That never any Son walked more croſſe to the Fathers ſtepps, as contrary as evill is to good; Hell to Heaven [c]; Thoſe abominations his Father caſt downe, the Son ſet up; and what his Fathers ſoule hated, his Son did practiſe: To paſſe by all the reſt, wherein he did like to the abominations of the Heathen; here he exceeded, burnt his Sons for a ſacrifice to the Devill, and filled *Jeruſalem* with innocent blood, *from one end to another; (worſe then the Heathen)*

[a] 2 Chron. 33.
[b] So long the LORD *waited* to ſhew mercy and to give repentance; Who would not waite upon Him ſo long-ſuffering!
[b] Good education cannot make the child *good, Goodnes* being derivative from Him, Who onely is Good: yet Parents muſt attend it as their proper and ſpeciall charge.
[c] ver. 2, 3. ver. 6. 2 King. 21. 16.

Heathen) into which channell did ſtreame downe the blood of that reverend and aged Prophet *Eſaiah*, whom he cauſed to be beate to death with a Fullers club, or to be ſawne in ſunder with a wooden ſaw, in the 80 Yeare of his life: The ſacred Scripture indeed is ſilent here, only it ſaith, That Prophet lived to ſee, and feele that Kings tyranny; Other writers, too many to rehearſe, and too good to be ſuſpected, affirme it with a loud voice; That, in ſuch a barbarous manner, he put that good Prophet to death. Yet he is reckoned-up in this place, becauſe, when he comes to the buſineſſe, he ordered his *Militia* according to right reaſon and rule. Indeed we reade nothing of *Manaſſeh* his *Militia*, before he was taken in the *thornes, bound with fetters, and carried to* Babilon, and brought againe thence to *Jeruſalem*, for then *he knew, that the LORD He was GOD*. [See how the ſharpe thornes and bryars of affliction, can teach us, when the LORD is pleaſed to ſharpen and ſanctifie ſuch goades] But this is the leſſon; To admire the height and depth of GODS mercy; He ſuffers *Manaſſeh* to run-up to the height of all heatheniſh abominations; to plunge himſelfe into a depth of innocent blood; and then, when he was neare the end of his race, the LORD recovers him, fetcheth him from out of that depth, and turnes his heart back againe. We muſt inſiſt upon this, that we may put the more obſervation upon it.

Eſa. 1.

ver. 11, 12, 13.

¶ 1.

The truth of Manaſſeh *his Repentance, is cleared from the ſacred Text, not that there are any who doubt of it, but that none may preſume from it. What takes off ſomewhat from the weight of his ſin, and adds to the terrour of an hypocriticall perſon, Who doth one thing, and profeſſeth another: ſo* Manaſſeh *did not doe; and yet his ſins are heightned, ſo as to magnifie free grace.*

OH the height of GODS mercie! He lengthens out *Manaſſehs* day, and brings him into the *Thorns* towards night, that there he might bethink himſelfe of all his abominations.

nations. That we may admire free-grace, we muſt make a ſtand here, and looke upon *Manaſſeh* in the *Thornes*, and what exceeding mercy he found there : And I ſpeake of it here, that the proud ſinner may not preſume, nor the humble deſpaire; for a ſinner ſhall not be condemned, becauſe he is an old ſinner, and a great ſinner : but becauſe he is an impenitent ſinner: And ſuch an one *Manaſſeh* was not, when he was in the *Thornes*. *And when he was in affliction he beſought the* LORD *his* GOD, *and humbled himſelfe greatly before the* God *of his Fathers.*

But may we thinke this Humiliation to be ſound ? Yes, we dare not judge otherwiſe ; nay, this Scripture aſſureth us, it was ſound : True it is, (and therefore I ſpeake of it in this place) when we are in the Thornes, when our ſorrows reach unto the heart, when our *Month* is come, and we are in our pangs, then there will be pangs of ſorrow, whether after a *godly ſort*, or *a worldly ſorrow unto Death*, cannot poſſibly be diſcerned by the moſt diſcerning ſpirit, that dwells in fleſh, *GOD* knowes, Who only knowes the *hearts of the children of Men*; but there are ſome expreſſions in the Text, which are full of uſe to the Penitent and impenitent, both, clearing *Manaſſeh* his Repentance unto us. 2 Chro. 33. 12. Ier. 2.

He beſought the LORD *his* GOD; ſo a wicked man may doe. He *humbled himſelfe*, ſo a wicked man may doe alſo : nay, *greatly* in mans judgement. Some might be pointed to, who, being in the *Thornes*, in great Agony of body and ſpirit both, expecting to make their appearance before the great Throne, have humbled themſelves greatly, given as great Teſtimony of true ſorrow, as poſſibly could be expreſſed ; yet, being delivered out of the *Thornes* were worſe then ever before, Therefore, I ſay, *greatly* in mans judgment, ſo a wicked man may do too. *But he humbled himſelfe* GREATLY, before the LORD *greatly*, and as in GODS preſence, and by the Teſtimony of the Spirit, *before the* Lord *condemning, judging, loathing himſelfe, accepting his puniſhment, greatly humbled before the* Lord ; ſo a wicked man cannot doe, none but a true Penitent. That againe, which followes, *he prayed, and* GOD *was intreated of him.* For a temporall Deliverance you will ſay ; but We ſpeake of a ſoule mercy, of an

an eternall redemption: And this me thinks may be concluded alſo, from the following vvords, Then *Manaſſeh knew that the* Lord *He was* God. All our evils, which are committed, are, as I may ſay, charged upon this one word, as their originall root, *they knew not the* Lord: So all our workes of righteouſnes upon this word, He *knew the* Lord; *I* cannot expreſſe the fullneſſe of that word, but it containes all: It is the ſumme of the Apoſtles Prayer, That the *Lord* would give the *Epheſians* the ſpirit of wiſdome and revelation in the *KNOWLEDGE* of Him [*Eph.*1.17.]

In the laſt place, it do's not appeare, that *Manaſſeh*, recovered out of the thornes, did returne unto folly, but the contrary will appeare anon, when we ſhall looke upon him, as a pattern of true Repentance.

Now I will take leave, for the inſtruction of the living, to take ſo much from the weight of *Manaſſehs* ſinnes, and to put in ſo much allowance for it, as, I am confident, the ſacred Scripture will allow me to doe: for *GOD* forbid I ſhould do more. And all this I ſhall doe for this great end, to diſcover the danger of *Hypocriſie*, and to magnifie *free-grace*, *Manaſſeh* was an abominable Idolater profeſſedly ſo; but that was ſome helpe for him; he did not perſecute that way, he himſelfe walked-in; nor that Religion he ſeemed to profeſſe; he was indeed what he ſeemed to be, ſuch was he, and that I ſay was ſome helpe unto him. He offered his ſonne to *Moleh*; he did it when he *knew not the LORD*. The Altars, his good Father threw downe, he ſet-up; but he did not ſet them up with his hand, and cry them downe with his mouth. Hee ſlew that Evangelicall *Prophet Eſaiah*; who ever was the Executioner, or what ever the inſtrument of his Death, *Manaſſeh* ſlew him: But *Manaſſeh* did not call them bloody Rebels, that killed *Iſaiah*, as though they had done it againſt his mind and will. He ſhed *innocent blood very much, till he had filled Jeruſalem from one end to another*; But he did not, at that time, ſeeme to relent at what his hand did, and ſo water the ſame City at the ſame time with teares of fained compaſſion: I meane by this, he was not an hypocriticall King againſt whom that ſevere judgement is denounced,

2 Kin.21.16.

nounced, as against an *Hypocriticall Nation*, and against *the people of* GODS *Wrath*. *Manasseh* was not one manner of man in shew and profession; and another in deed and in truth. He did doe *worse then the Heathen*, he was most abominable in all his wayes; But he was what he was, and he walked according to his light in his owne wayes, which seemed right in his owne eyes. I thinke verily no man ever went further towards ruine, then *Manasseh* did, and returned in peace; never any plunged himselfe deeper into the gulfe of sinne, and escaped: But this is it I say; we cannot charge him with Hypocrisie. He set himselfe against GOD, he openly and manifestly opposed *GODS* Truth: So an Hypocrite do's not do; he will oppose it, but he will make you shewes and overtures of the contrary. The *established Religion*, he will seeme to be all for that, and to doe all for it, nothing against it. Paul *breathed out threatnings*[a]; *he compelled men to blaspheme*; *He was exceedingly MADD against the righteous*, that he was, for he *persecuted them even to strange Cities*. What was his comfort, or what helped him? he did *it ignorantly, and obtained Mercy*. It was so with *Luther* too, a bloudy persecutour in heart: as all Idolaters are, as he sayes of himselfe, and all that are as he was; "Had I bin, said he, at the place where *John Hus* was burnt, "I would have made the fire a little hotter to have scorched "the Heretick: for, I would have brought two Faggots "upon my shoulders thether: Why would he have done so? "In his blind zeale to Munkery, he would, as all his fellowes "would have done, *shed blood to their power*, he with them "would have rejoyced to have seene *John Hus* fry in the "fire. But why doe I mention these excellent servants of the LORD? For excellent reason, To *magnifie free Grace, That made them DIFFER FROM ANOTHER*: But here I mention it to evince and cleare this, That *Hypocrisie* is the *DAMNABLE SINNE*. A man may be a *Malignant* Person, he may persecute the good way (wherein the *fiole cannot erre*) and the righteous in that way, and may doe it *ignorantly*: And then see the helpe and the comfort, *the time of this ignorance GOD winked at*. He saw and would not see, He over-looked it. I doe not plead for

Esa. 10. 6.

a Act 9. 2. Act. 16. 11.

1 Tim. 1. 13.

Nemo nostrum, non erat vir sanguinum, si non opere tamen corde. Abhorrebam vel ipsum nomen Io: Husse *Adeoq; Zelabã pro Papâ, ut ad occidendum* Io: Hus *ipse ferrum & ignem subministrasse in* Lu: in Galat. c. 1. v. 15.

1 Cor. 4. 7.

d Esa. 35. 8. Act. 17. 30. ὑπερίδων ὁ θεός.

for ignorance, that curſed root, that mother of witch-crafts and ſuperſtitious devotions. Some thing might have been ſaid for it *fourescore yeares* agoe, for that ignorance which was in thoſe darke and gloomy dayes, rather that night of ſuperſtition and Popery: But not a word for it now in theſe dayes, where the light is ſo cleare, and knowledg ſo abounding: now to be ignorant, do's not leſſen, do's not extenuate or take-off from, but aggravate the fault; for it is now to ſtumble in a Sun-ſhine, and to grope for the way in mid-Day, as at mid-night. But I ſay, for a man to doe what he doe's profeſſedly, walke in a way he thinks good in his owne eyes, and to doe it *ignorantly*, as, for ought I know, *Manaſſeh* did, This hath helped very many; *Paul*, *Luther*, and ſo *Manaſſeh*, for the *time of this ignorance* GOD *winked at, and he obtained mercy.*

What? And his ſinnes ſo *great*? Yes, he was *GREATLY humbled*, the *ſpirit*, ſayes ſo, and adds, *BEFORE* the LORD; The LORD ſaw that he abhorred himſelf, *admired* free grace, he was *GREATLY humbled.*

But his ſin was *great?*

Neh 4 14. True, But it is ſaid, *He knew the* LORD, *He remembred the* LORD, *That He is GREAT*; and, as he had ſinned to the *utmoſt*, ſo This *Great* GOD could *ſave* to the *utmoſt*. He had gone far indeed, never any man beyond him; yet not ſo farre, but This *Great GOD*, whom he knew now, could fetch him back-againe with His out-ſtretched Arme. Again, his ſinne was *great*, but that was his Father *Davids* Argument before him, wherefore he did expect pardon; *his ſinne was*

c Pſ. 25. 11. *great* c, and *GOD* is *great*, and *hath layed ſtrength on Him, that is Mighty*, a great, ſtrong Redeemer, can ſave to the *utmoſt*, *O LORD pardon mine iniquity, for it is GREAT.* The glory of *GOD* is *Great* in the ſalvation of *great Sinners*: And by putting confidence in Him, Who is *Mighty*, We lay

Pſ. 21. 5. *Glory and Majeſty upon Him*; for to thoſe words we may properly allude; His *Glory is great in thy Salvation, honour and*

Diſc. of Juſt. p 519. *Maieſty haſt Thou laid upon Him.* We are intreated to marke "this, for the houre may come (ſaith Mr. *Hooker*) when we "ſhall thinke it a bleſſed thing to heare, what? That if our ſins "were the ſinnes of *Popes* and *Cardinals* (of *Manaſſeh* ſay I) "the

"the bowels of the mercy of GOD are larger. I muſt reade "his following words too, I doe not propoſe unto you a Pope "with the necke of an Emperour under his feet: A Cardinall "riding his horſe to the bridle in the blood of Saints: But a "*Pope* or *Cardinall* ſorrowfull, penitent, diſrobed, ſtript, not "onely of uſurped power, but alſo delivered and recalled from "errour. *Antichriſt* converted and lying proſtrate at the foot of *CHRIST*: And ſhall I thinke that *CHRIST* will ſpurn at him? So, I doe not propoſe unto you *Manaſſeh* ſlaying the innocent: Walking after all the fore-mentioned abominations: But *Manaſſeh* in the *Thorns*, ſeeking the *LORD*, humbling himſelfe greatly before the *LORD*; and now behold the LORD hearing his ſupplications, intreated of him. And ô the riches of Grace, and the freeneſſe thereof! How exceeding, how admirable, how unexpreſſible! And this Grace was ſhewen to *Manaſſeh*, that no penitent ſinner may deſpaire; *Manaſſeh* and he only went ſo farre towards Hell, and turned back, that no man might preſume. Not ſin but impenitency killeth! I thought I could have ſaid ſomething more at this point; but I ſee it is too high for me, I can ſay no more of it: But, *now unto Him that is able to doe exceeding abundantly, above all that we can aske or thinke, Unto Him be glory in the Church by CHRIST JESUS throughout all ages, World without end.* Amen. Epheſ. 3. 20, 21.

¶ 2.

Manaſſeh *his Repentance maketh cleare prooſe to all Generations following, What Repentance is and true converſion.*

NOw we returne where we left, and found *Manaſſeh* in the Thornes, and graciouſly delivered thence. There we muſt obſerve how he goes on with his *Militia*, removes that which hinders, do's all that, which will further the ſame: *Now after this he built a wall, &c. And he tooke away the ſtrange gods, &c. And hee repaired the Altar of the* LORD, *&c.* ver. 14, 15, 16.

And this is ſpoken ſo fully unto already, that more needs not be ſaid of it here. This rather I would inſiſt upon a little; To ſhow, That, as *Manaſſeh* was a true patterne of reforming and poſterior; his Kingdome after the right manner; ſo is he a patterne of a true Penitent, one that had truly repented, and heartily turned to the LORD. Repentance is the change of the mind, and of the heart too, and then all is changed: the *way* alſo, wherein the impenitent perſon walked before his converſion, is changed and turned cleane croſſe, or as I may ſay, *upſide downe*; which is the reaſon, that Reformation, where it comes, makes ſuch ſtirrs and tumults in the world; for it turns the world upſide downe. But let that paſſe, the preſent time will ſpeake enough to that. To this in hands now, and thus it will appeare by what *Manaſſeh* did, after he was recovered out of the thornes; he went cleane croſſe to the way now, wherein he walked before: he went a direct way before to ruine himſelfe and his Kingdome: Now he goes a direct way, but cleane croſſe, to make himſelfe ſtrong, and to eſtabliſh his Kingdom; it ſhall appeare in all the ſeverall wayes or motions thereunto. But I will make inſtance in the *Jaylor* firſt, where we ſhall ſee how contrary a penitent man walkes to himſelfe, and his *owne way*; He had, by the Commandement of the Magiſtrates, *beat the Apoſtles*, and receiving further charge about them, *hee thruſt them into the inner priſon, and made their feet faſt in the ſtockes.* When he was changed by a wonderfull worke from Heaven upon his heart; ſee how croſſe he is to that he was before, and how croſſe he do's to that he did before; he was ſtout and proud before, now he trembles; his Sword was drawne in a readineſſe to kill himſelfe; now he asked the way, how *to live for ever with the* LORD: Before, he made the Apoſtles ſtoope to him, for he made their feet faſt in the ſtocks; *Now he fell downe before them.* Before, hee *thruſt them* into the *inner priſon*; thruſt them in roughly enough, for theſe *Jaylors* are as cruell, as their Maſters, that command them, and into the *inner priſon*; the worſt place in the houſe is fitteſt for the *Apoſtles*, ſo it was then; how now when the *Jaylor* is a changed man? Now *he brought them out*; And when the maine worke was done, which the *Apoſtles*

Act. 16.
ver. 22.
ver. 24.
ver. 29.
ver. 30.

poſtles minded more then their ſtripes, *he took them the ſame houre of the night, and waſhed their ſtripes*, thoſe ſore blowes himſelfe had given them, and *then he ſet meat before them*: The right way of a true Penitent this, for it is clean croſſe to the way he walked in before his Repentance. ver. 31, 32, 33, 34.

Now ſee the ſame croſſeneſſe in *Manaſſeh* his way, now he is graciouſly delivered out of the Thornes. And the more croſſe his way is to the way he went in before, the better the way is and more inſtructing us to diſcretion. Let us well obſerve it, becauſe it will make cleare proofe, what a living mans condition is, whether he be a changed, a reformed man, well poſtured; I meane, whether he be ſet now in a ſure and ſafe way of defence in theſe *exceeding fierce* and *perilous* dayes, for if he have truly repented, he needs feare no evill; if his way be turned, he needs not care though the world be turned upſide down.

Manaſſeh was all for ſtrange gods, his heart went a whoring after them, now he takes them away, as theſe his heart loatheth; *He tooke away the ſtrange gods.* He had ſet up Altars, and worſhipped before them; now away they ſhall with indignation, *hee caſt them forth out of the City.* He ſet up Altars and graven Images. When? *Before he was humbled*: As the ſaying is, *If the head-ach went before drunkenneſſe, a man would never be drunke*: So had he been *humbled* before, he had not ſet-up Altars before his eyes; but now that he is humbled, downe the Altars are tumbled, *out* they are caſt as the filth in the ſtreets, *And caſt them out of the City.* Theſe Idolatrous Altars had defaced and defiled the Altar of the LORD, as all falſe worſhip defiles true worſhip. Now he *repaires the Altar of the LORD*: He had been a ſtout Rebell; he made himſelfe ſtrong againſt the LORD, maintained enmity and warre againſt the *Almighty*, ſo bold hee was. Now he *ſacrificeth on his Altars Peace-offerings.* He had been a moſt unthankfull perſon, he had a good Father, that was a good mercy, a faire example before his eyes, many grave inſtructions from his mouth. He had received a Kingdome from his *LORDS* hand, and all good things, but he was not a ware; and

2 Chron. 33. ver. 15.

ver. 19.

ver. 16.

then we reade how hee requited the LORD; but now he is changed, He ſacrificeth on *GODS Altar, Thank-offerings*, and ſo he *glorifies the LORD*. How? There is but one way to glorifie Him on Earth, *in praiſing of Him, in giving thankes unto Him*; ſo he glorified the *LORD*: And ſo it followes, *And ſacrificed thereon Thank-offerings*. He had *cauſed* Judah *and the Inhabitants of* Jeruſalem *to erre and to doe worſe then the Heathen*. What doe's he now, now, being a converted man? He *commanded* Judah *to ſerve the* LORD *GOD* of their Fathers [commanded.] We ſee now, Repentance is a change of the man, the heart and way. The way of a penitent man is cleane croſſe to what it was in the night of his impenitency. It is well called by another name, *converſion*; A turning the heart *backe againe*. A man, in his unconverted eſtate, goes a way croſſe to Heaven; when he is converted his heart is *turned backe againe*, then he goes cleane croſſe to that way he went in before; where he ſet his backe before, there he ſets his face now. So the Jaylor did, ſo *Manaſſeh*, and ſo all true Penitents. Wee will make up the concluſion and ſo end; A man walkes contrary to himſelfe, now that hee is not himſelfe; what hee loved before, he now hates; what he hated before, he now loves; his delight is now with the excellent upon the Earth; before none were more unpleaſing and tireſome to him; before the ſervice of the *LORD* was a burden, it is now a delight; he ſnuffed at it, and ſaid, when will the Sabbath be gone; now he thinks the day too ſhort: nay ſeven dayes not enough, as we heard, he would have ſeven dayes more; his mind is changed, and now all is changed, his delights, his recreations, his contentments. New wils now, and new ayms, all is new, and old things are paſſed away; old ſorrow and old joy, they run freſh and new now in the right Channell, ſo doe all his affections, all to GOD, and for *GOD*.

Pſ. 50.

ver. 16.

ver. 9.

1 Kin. 18. 37.

Ego non ſum ego.

¶ 3.

¶ 3.

Manaſſehs Repentance kept off wrath from himſelfe, but could not keepe it off from the Nation, His corrupt example had leavened the whole Land; Idolatry in a King being like a leaproſie in the head, which preſently corrupteth the whole Kingdome.

WE reade on now, where this followes; *Neverthleſſe the people did ſacrifice ſtill in the high places, yet unto the* LORD *their* GOD. ver. 17. There was a mixture in their ſervice, much ſuperſtition there; Idolatry was ſo rooted in the Kingdome, that it could not be rooted out, till the Kingdome was rooted out; like a leproſie, it begun in the *head*[d], thence ſpreads it ſelfe through the body. It is of a ſpreading nature, more ſpreading then leaven; it leavens a whole Land quickly; becauſe it is ſo agreeable, ſo complying with mans corrupt heart. Manaſſeh *made* Judah *and the inhabiunts of* Jeruſalem *to erre, and to doe worſe then the Heathen*, Ai, that was an eaſie matter to doe; an eaſie matter to make men walke in their *owne wayes*, the way of *ſinne* and *death*; but to call them *back againe*, that is a hard worke, nay impoſſible.

A Ruler may goe farre in a wicked way, and then, by a ſtrong hand, bee turned backe againe, to walke cleane croſſe to the ſame way: But the miſchiefe he has done by his example in his old way, may ſpread ſo farre, that doe, or ſay what he can, it is paſt remedy. We might have heard more of *Manaſſeh* his *goodneſſe*, of his wayes, prayer and humiliation, but that the writings were loſt[a]: But this is recorded, That *Manaſſeh* could not with all his teares, which doubtleſſe were abundant, wipe out the *filthineſſe* (for *ſtaine* is too light a word) of his Idolatrous example; his miſerable *ſeducement*; No, that was ſuch as could not be purged, but by the fier of GODS wrath: for ſo we reade; *Becauſe* Manaſſeh *had made* Judah

[d] *Ut in corporibus ſic in imperio, graviſſimus eſt morbus, qui a capite diffunditur.* Plin. li. 4. Ep. 22. *In morbido capite nil ſanum eſt: neq; ullum omnino membrum officio ſuo fungitur, ubi quod eſt principale non conſtat* Sal. de Gub. 7. p. 234.

[a] 2 Chron. 33. 19.

1 King 21. 9.

dah *alſo to ſinne with his Idolls, therefore ſo and ſo would the* LORD *deale with* Jeruſalem, in ſuch a manner as the very hearing of it, would make both the *eares to tingle:* A Ruler, by his prayer and humiliation, may repaire his own breaches in his owne houſe, and ſoule, not thoſe breaches he hath made in a City or Kingdome; he may, by thoſe ſanctified meanes, plead forth his own pardon, and ſave his own ſoule, but not ſave a Nation: as his ſeducement there has beene ſpreading, and Nationall, ſo muſt the humiliation be, of high concernement this;

2 King. 21. 11, 12, 13.

To conclude; if a Ruler, joyning himſelfe to Idolls, cannot conſider what a breach he makes betwixt GOD and his own ſoule: Yet, O that he could conſider what a breach he makes through his whole Kingdome, a breach like the Sea, which he can never make up againe; and how he hath, by ſo doing, endangered, nay undone the whole Land, by provoking GOD to *ſtretch over it the line of* Samaria, *and the plummet of the houſe of* Ahab; *and wipe his Cities as a man wipeth a diſh, wiping it, and turning it upſide downe.* O that a Ruler could conſider this; for juſt ſo it was here; *Manaſſeh* could not repaire the ruines, that his ſinnes had made both in City and Countrey; nor could his good Grandchild (for *Amon* his Son did evill, as did *Manaſſeh* his Father before his converſion) after him; The beſt King that ever had his Kingdome in this world; he, for whom, the people could not be in extreames, in deſiring too much, or lamenting too much: ſo deſired was his life, and ſo lamented his death, *Joſiah* by Name; ſuch a King could not repaire thoſe ruines, though he tooke the only way, as his *great Grandfather* before him; he *made a covenant before the* LORD, *to walke after the* LORD, *as his great Grandfather had done*; and, this one thing more, *hee cauſed all* TO STAND TO IT, and ſo maintained his Kingdome in a poſture of defence all his dayes. But, the ſinnes were great, the provocations many, the tranſgreſſion of the Land heavy upon it, *Therefore many were the Princes thereof.* Then the man of underſtanding and knowledge, by whom *the State and peace is prolon-*

2 King. 21, 13.

2 Chro. 35. 24, 25.

2 Chro. 34. 31, 32.

1 Pro 28. 2.

ged

ged, Was taken away: And when that man, a man betimes, for while *hee was yet young hee ſought the* LORD, and ſo lived much in a ſhort time, when this man in underſtanding, *Joſiah* was taken away, by the ſtroake of death, which hee received neare *Megiddo*, and lingred about him till hee came to *Jeruſalem*, there brought him to the Sepulchers of his Anceſtours; when, I ſay, this *King* of *Deſires*, this ſo dearely beloved, was taken away from *ſeeing the evill to come*, then the cloud of blood powred downe upon *Judah*; Then *Judahs Militia* fainted, and mouldred away alſo, and, being in a miſerable conſumption, as we reade, *died*: The ſtrong holds fell into the hands of their Enemies, like new ripe figgs into the mouth of the eater. This we muſt repeat againe, for it is alſo *HIGGAION Selah*, a matter ſeriouſly to be conſidered on.

2 Chro. 34 3.

2 Chro. 35. 22. ver. 23. ver. 24.

Pſal. 9.

THE

THE Reformation of *JOSIAH.*

CHAP. X.

Josiah, *an excellent King; Went very farre in Reforming and pe-ſturing his Kingdome; Was taken away in the height of this Work; houſed in his grave, and then the ſtorme fell. GODS Wayes equall; Mans unequall.*

I Have ended the Story of *Joſiah* before I began it, for the dependance it had with that of his Father *Amon*, and his Grandfather *Manaſſeh*; And alſo becauſe, what hee did in point of Reformation, is fully contained and runns *paralell* with that his great Grandfather did before him: onely ſome one or two expreſſions there are of great obſervation, which I ſhall obſerve anon. True it is, and well obſerved; As *Amon* his Father ſucceeded in the ſinnes of *Manaſſeh's* youth; ſo *Joſiah* his Grandchild ſucceeded in the virtues of his age. *Joaſh* began well, and ended ill; *Manaſſeh* began ill and ended well; *Joſiah* began his reigne, and ended, never any King better. True it is alſo, never any did
2 Chron. 34 3. riſe to an higher pitch of holineſſe, and from a ſurer bottome, (for he laid the foundation thereof in his young yeares) then *Joſiah* did; and never any more deſirous and zealous that way, to carry all with him to the ſame height; And for this he ſtands upon everlaſting record, to be the beſt King that ever

was

was before him, and never the like after him, though we could speake of one, who was a young King, and an old Saint. All this I leave to the Readers perusall, for his Story is plaine; Some things of note I shall take in, in passage, while I shall pleade forth a case with our own hearts, for our better instruction, but not with the LORD, for we are concluded *He is Righteous*[a]; His wayes are just and equall; And I would shew the equity thereof in this place, where we have as compleated a Reformation as ever was, and yet as sore judgements executed as we have heard of, and at the very instant time when the Reformation was so compleated, *Notwithstanding the LORD turned not from the fiercenesse of His great wrath, wherewith His anger was kindled against* Judah, *because of all the provocations that* Manasseh *had provoked Him withall*: See 1 here was a King, that had engaged his heart to the whole worke of the LORD; had proceeded very *couragiously* in it, even to the compleating of the same; yet he was taken away in the height and heate of his worke, when he and his worke was going on *to perfection*, then he was taken away. *Is it not in vaine to serve GOD?* what *profit is it*, &c. Let the wicked man speake it out; let it so be *spoken in* Gath, *and published in the streets of* Askelon: as for *Israel*, they will not say so, but the contrary; *It is good to serve the LORD*; to worke for Him; to deale *couragiously* for His cause: *In His service is perfect freedome*, and it hath an assured recompence of reward. Doubtlesse there is *a reward for the Righteous*, as sure *as there is a GOD that judgeth in the earth*. All the faithfull servants of the *LORD* will say so, for they have found it to be so; And so *Josiah* found it to be even then; never any King began sooner to seeke after the *LORD* then he did, for it was his first seeking, *while HE WAS YET YOUNG*[d], and never any King *followed-one* better in the way of the *LORD*, *for he declined neither to the right hand nor to the left*; And so soone as he felt himselfe strong, (for *Amon* his Father, and *Manasseh* his Grandfather had weakened and polluted his Kingdome very much) *he began to PURGE* Judah *and* Jerusalem *from the high places, and all the abominations that were SPIED*[e], (Marke that, it cleares our duty before our eyes)

[a] Ier. 12.1.

2 King. 23.26.

Mal. 3.14.

Psal. 58.11.

[d] 2 Chron. 34.3

[e] Hose. 6.3.

[c] 2 Chro. 34.3. 2 King. 23.24.

eyes) he ſought diligently, he pried narrowly into every corner, where that abomination might ſtand, out-facing GODS command, and grievous to His good Spirit, *THAT WERE SPIED in the Land of* Judah, *did* Joſiah *put away, that hee might performe the words of the LORD*[d]. He tooke away the Horſes given to the Sunne, and burnt the Charets of the Sunne *with fier*; Nay in a holy indignation marke what he did, he brake the Altars and Images in peeces, made duſt of them, ſtrewed them upon the water; he *ſlew* the vile Prieſts upon the Altars, and burnt their bones there, and ſtrewed the aſhes upon the graves of them that had ſacrificed there; In a word; *All that the Idolatrous Kings of* Iſrael *had made to provoke the LORD to anger*, Joſiah *tooke away*.

d 2 Kin. 23. 24

ver. 12.

ver. 24.

This is granted you will ſay, *Joſiah* was ſtedfaſt, unmoveable, alwayes abounding in the worke of the LORD; But what was his reward? I cannot expreſſe that, but the part of it, which was in ſight, was very greate; *he ſhould not ſee the evill, that was to come*[a] *upon his dwelling place, and the inhabitants of the ſame*. There was ſome returne for his goodneſſe, he ſhould not ſee the evill. Treaſures of wrath were *ſowed and ſealed up in a bag*[b], by his Father and Grand-father: the bag muſt be opened, and downe the wrath there muſt be powred, but *Joſiah* ſhould neither *feele* nor *ſee* that tempeſt; before that ſtorme fell he ſhould be HOUSED, *gathered to his Fathers, and to his grave in PEACE*. In peace! He was taken away in warre, as we reade, he would not *forbeare from medling with GOD*[c]: *He would not hearken to the words of* Necho *from the Mouth of GOD*. It is true; he had politick reſpects enough, to ingage him to the warre, (which we examine not) but certaine it was, he did not aske counſell at GODS Mouth, for then his reaſons had ſhrunke-up to nothing. But the *bag* of *Wrath* was full; it muſt be emptied; wrath muſt come upon *Jeruſalem*; but that could not be, till *Joſiah* was taken thence, and *houſed* in his grave. As it was ſaid of *Lots* going to *Zoar*; ſo of *Joſiahs* going to his grave; wrath muſt fall, but *I cannot doe any thing till thou be come thether*[d]. And *thether* he was brought, to his grave by an Arrow ſhot from an Enemy, and yet *In PEACE*, in perfect

a 2 Chr. 34. 28

b Iob 14. 17.

ver. 28.

2 Chron 5. 21, 22.

d Gen. 19. 22.

peace,

peace, a *peace* that passeth all understanding; That King, who shall doe as *Josiah* did, begin as he did, so proceed as he did, in cleansing his heart from Idolls; and, being a King, shall SPYE-OUT through the whole Land, what is offensive there, and shall remove it. This King, dies in PEACE, though in battell, and dashed in peeces there as a snow-ball dashed against the wall; yet in PEACE, because in the peace of a good conscience, which makes a man the merriest feast; when? when his body must goe to feast the wormes. And againe;

In PEACE, for it was *peace* in comparison of that, which was shortly after to follow, when that *bag* of *Wrath* must be opened, and the fiercenesse thereof must *kindle* against *Jerusalem*, and *Judah must be removed out of GODS sight*. In *peace*, with reference unto that time. 2 King. 23. 26, 27.

Now we come to the *case*, and there if we will *spye* into it, we may see our owne case. And could not this good King, and his *goodnesse* keepe off wrath? did the meltings of his owne spirit, the *spying*-out and removing all abominations, did all this doe no good to the Land! did it but deliver his owne soule? yes doubtlesse; It was a meanes to respite the judgement; to hold-back the wrath. Certainely were it not for these *Josiahs*, these melting spirits, these that *spye*-out all abominations, and doe their uttermost for removing of them, were it not, I say for these, our sinnes, our abominations, had found us out before this day, wrath had beene upon us before this time, our blood had beene upon our heads, and our Images had destroyed us before this day. But this is the point, the decree was passed and gone forth, wrath must come. Againe;

Innocent blood was shed in abundance, that filled up the measure apace. That cryes and calls for vengeance; the voice of it will not be stopped till the bag be opened, and wrath be powred downe.

Object. Why, but *Manasseh* shed innocent blood?

Answ. True, for we doe verily beleeve, that Kings may doe injustice; *Manasseh* shed innocent blood; he was an Idolater, therefore a Man of blood, and chiefe in the trespasse;

but he had bloody *miniſters*, as bloody as himſelfe, *and woe unto them both*[c].

[c] Tum auctoribus malefactorum, tum administris. Iun. in Isa. 2. 10 1.

Obiect. But *Manaſſehs* ſinne was *put away*; ſo might theirs be, who were his miniſters in fulfilling his bloody commands.

Anſw. Grant that, and that was *Davids* caſe; the LORD *had put away his ſinne:* and yet ſee, what wrath fell downe, and abided upon his houſe. Sinne may be done away, and yet temporall puniſhment may be inflicted for mighty and juſt reaſon, which may eaſily be gathered up from that place, and elſe where.

2 Sam. 12. 13.

Obiect. It may be ſaid againe; *Manaſſeh* was gone, and his generation with him; why ſhould wrath fall upon the children for that the Fathers did?

Anſw. There is a mighty reaſon for that alſo, which will charge and *ſcoff* all the righteous blood, ſhed in Qu. *Maries* dayes upon us, an impenitent people. *Manaſſeh* and his bloody miniſters had ſhed innocent blood *in abundance*, and they were gone. The generations following approved their doings. How doth that appeare? Thus; Becauſe it doth not appeare, that the generations after them did ever humble themſelves for that blood-ſhed in their Fathers dayes, any more then we have done for the blood our Fathers ſhed in Qu. *Maries* dayes. True it is, *Joſiahs* heart was *tender, hee humbled himſelfe before GOD when he heard a ſound of wrath,* and we reade how it fared with him; It is not to be doubted alſo, but many amongſt us have beene and are ſo humbled too and for the reaſon above ſaid. But the people were not humbled, they were not tender, their hearts did not melt; there was not a Nationall humiliation, for we know what followed; they were ſo farre from humbling themſelves thereby to turne away wrath, that they tranſgreſſed more and more; There was a forſaking in the whole Land; all were revolted, all degrees and eſtates, and they continued revolting, *till there was no remedy*, till they had brought *Sodom* and *Gomorrah* into *Jeruſalem*; They had Rulers, but they were (not (as) but) *Rulers of Sodom*; and the people, the people of *Gomorrah*.

Chr. 34 27.

2 Chr. 36. 16. Eſa. 1. 9. rev. 10.

But

But that which was the determining sin, and filled up the measure was this, *They mocked the Messengers of* GOD, *and despised His Words, and mis-used His Prophets.* How long persisted they in so evill a course? Untill the wrath of the *Lord* arose against His people. It is cleare, That there was no humiliation, for there was no Reformation, nay, there was a contrary walking still, so approving the sins of their Fathers by committing the very same. Therefore it was fulfilled according to the threat, *I will cause them to be removed into all the Kingdomes of the Earth, because of* Manasseh *the sonne of* Hezekiah *King of* Judah, *for that which he did in* Jerusalem: And so we are come to the end of *The Kings Chronicle.* And it hath a sad close, very unanswerable to expectation: for the last King we reade off, was the best King that ever was: And the Reformation he made was as compleat and perfect, (as imperious) if the Adversary will have it so, as ever was any so much as upon designe, For he *SPIED-out what* Israel *had made to provoke the* LORD *to anger, and tooke it away*: And yet he could not hinder the saddest effects of GODS displeasure, the violl of wrath from powring downe: Notwithstanding desolation followed even to astonishment, and an hissing. *Josiah* could not make up the many breaches in the City of *David*, which Idolaters had made there. How corrupting, eating and consuming abominable Idolaters are; and what a prevalence there is in a wicked Idolatrous example to destroy, more then is in a good example to *make up and heale*, has been spoken-of before. This only I will adde to this place, That where sinne is let in like a flood, the storme of GODS Judgements follow after, and falls downe swiftly and heavily upon the hairy scalpes of those, who were instruments to open that sluce or flood-gate: "GOD hath set it downe by an "eternall Decree, that vexation and sinne should be inseperable. *Hast thou not procured this unto thy selfe, in that thou hast forsaken the LORD? Thine owne wickednesse shall correct thee, and thy back-slidings* c *shall reprove thee*, &c.

2 Chro. 36. 16.

Jer. 15. 4.

Iussit Dominus & sic est ut omnis inordinatum affectus sibi sit pœna.

c Jer. 2. 17.

¶

An Abridgement of the Chronicle. One concluſion drawne from the two Sections, with an uſe to thoſe that are in Authority, To walke in the good way, *after the example.*

TO make a collection of the whole Chronicle, I have in the former Section and Chapters traced the ſteps of the bad Kings of *Judah*, tending in ſhew to the ſtrengthening themſelves and their Kingdome; but indeed and in the iſſue, to the ruine and deſtruction of all. Their irreligious Policies carried them hopefully-on ſometime, but confounded them and broke them to peeces at the laſt, for they would be wiſe with their owne counſells and ſtrong in their owne ſtrength, ſo they rooted-in that, which could not be rooted-out, till even *Judah* was rooted-out of the Land. So ſtrongly, as one ſaith, doth the painted vizour of wiſe proceedings delude even thoſe, that know the fowle face of impiety lurking under it: But behold the wretched ends, that have ever followed it, whereof the Kings of *Judah* firſt mentioned, were themſelves very great examples, and ſo they are propounded to following generations, holding forth in their example *DEATH* and *EVILL* before Kings and people.

But now here is the wonder, that the wicked have not yet learnt, after ſo many thouſand yeares experience, That they worke a deceitfull worke, that they pull downe wrath upon their owne heads, and that the *Politicians* beaten wayes tend to death. They march-on as furiouſly now as ever they did: but I forbeare.

In the latter *Section* and fore-going Chapters, I have traced the ſtepps of the good Kings, and we have found them walking ſtrait-on towards thoſe two great ends, the *glory of GOD*, and *the ſafety of their Kingdome*, carrying all levell thereunto; for their counſell was taken from GODS mouth, and their ſtrength from His right Arme: They *SPIED-out What Idolaters had done* to provoke the *LORD* to *Anger*, and tooke it away. All their care was to make their King-

Kingdome the LORDS Kingdome; and their Land the *Lords* Land. I need not adde, *And they proſpered*; but I will adde, *So they proſpered, as that they were the Wonder of the World*, and *The feare of them fell upon the Nations.* And ſo theſe hold forth to after Generations, *Life, Good*, and *Bleſſings.* We might wonder here alſo, how any ſhould forſake *this good way*, and chooſe a way of their owne, but the heart is deepe, and the deceit there cannot be bottom'd, and there are depths of Satan, and wee are not ignorant of his wiles, how ready and able he is to ſeduce, and how willing the heart is to follow, though to deſtruction; but I forbeare here alſo.

From theſe two ſo different wayes, the bad and good Kings have walked in, we will conclude what way muſt be taken well to *Poſture a Kingdome*, for that is our maine ſcope of all that is ſaid: And firſt I will put it down negatively.

Not a *Magazine* of treaſures; nor an *Arſenall* of Armour, nor a *Fleet* by Sea, nor *Forces* by Land; nor *Towers, Walls, Barrs*, none of all this can ſecure a Kingdome, nor put it into a *Poſture of Defence*; for then *Babylon*, that great City, had ſtood it out to this day, which had a mighty River, a wall of Water to ſecure it, and indeed thereby the King was ſo ſecured in his ſafety, That he was drinking wine in bowles, when part of his *City was taken*; and the Sword in his bowels, before he feared it, for the LORD pleaded His Churches cauſe; He dried up her Sea, and made her ſprings dry [b]; then did the Inhabitants of *Zion* ſay, *The violence done to me and to my fleſh, be upon Babylon* [c]. And ſo it was, which tells us alſo, what ſhall be in after times, for the LORD will ſtretch *forth His hand upon her, and roule her down from the Rocks, and will make her as a burnt Mountain.*

a Ier. 51. 31.

b ver. 36.

c ver. 35.

ver. 25.

The ſame might be ſaid of populous *NO*. If a *MILITIA* could have defended her, ſhe had been defended, for we reade her ſtrength was *INFINITE. Yet ſhe was carried away, ſhe went into Captivity: her young children alſo were daſhed in peeces at the top of all the ſtreets, and they caſt lots for her honourable men, and all her great men were bound in chaines.* Nahum. 3. 9, 10.

I muſt not forget *Jeruſalem*, concerning whoſe *MILITIA* we have been ſpeaking all this while, if ſtrength of Walls,

Walls, Towers, Gates and Barrs, could have defended *Jeruſalem*, ſhe might have bid defiance to her enemies and have mockt at *feare*. And that was the opinion of all the world at
Lam. 4. 12. that time touching *Jeruſalems MILITIA*; *The Kings of the Earth and all the Inhabitants of the World would not have believed that the Adverſary and Enemy ſhould have entred into the gates of* Jeruſalem. But make a chaine, ſaith the *LORD*
Ezek 7. 23. (that is) I will judge her, ſhe ſhall goe into *Captivity, for her Land is full of bloudy crimes, the City is full of violence.* So the *LORD* abhorred His Sanctuary; he gave-up into the hand of the Enemy the walls of her Pallaces; *Then her gates*
Lam. 2. 9. *ſunke into the ground*. I know not how to underſtand the words, but ſure I am the *Roman* Conquerour acknowledged, *That an Almighty hand made way for him, and let him into the City.* And the remnant ever ſince, *Zion*, I meane, and her inhabitants,
Hoſ. 14. 13. are reſolved to ſay now, *Aſſur ſhall not ſave us, we will not ride upon horſes.* We will not look to forreigne aids, nor to ſtrength of men or horſes at home, *We will truſt in the* Lord *for ever, for in the*
Eſa 26. 4. *Lord* Jehovah *is everlaſting ſtrength. The* Lord *is good, a ſtrong*
Nahum. 1. 7. *hold in the day of trouble, and He knoweth them, that truſt in Him.*

Then it will be ſaid, what need of wals, towers, gates and barrs? Yes great need; for though the ſafety of a City doth not conſiſt in having walls and gates, and barrs about it, but in the ſafeguard of the Almighty, and His ſhutting in the gates, as He did the doors of the Arke: yet the City will not neglect her walls and gates or leave them open; for this were to tempt GOD, and to
1 King. 7. 2. forfeit His protection: We muſt not write Salvation upon any viſible fortifications, how mighty and ſtrong ſoever; we muſt not truſt to them. But ſuch is the fooliſh pride of mans heart, he can glory in his owne ſtrength, and magnifie his own wiſdome, courage, fore-ſight, and forget *God* the Maker, and giver of all things. Whence it comes to paſſe, that the ſtronger he finds himſelfe, the more he turns from *God*, and fals before his enemy, at ſuch a time when he thought it moſt impoſſible. The walls then may be too high; the Caſtles too ſtrong; the people too many for GOD to defend a people, or to give them the victory, becauſe of the curſed pride of mans heart, who will aſcribe ſalvation to the ſtrength of his Mountaine (which GOD made

made so strong) and can quickly weaken, if Man will not look-up to Him, off from himselfe, and give *G O D* the Glory. In Him the *fatherlesse find mercy*, they that put no confidence in the Arme of flesh. Hos. 14.3.

A people then may look to their *Militia* and use all meanes to fortifie themselves with walls and *brazen barrs*, but they must have respect to Him, Who strengthneth the *barrs of his gates*. 1 Kin.4.13. *Solomon* is not blamed for building that stately house of the *Forrest*; the house of *Armory* for his whole Kingdom. Nor are the people blamed, because in the day of *trouble*, of *treading down* and *perplexity*, they did *look* to the *armour* of that *house* (though they should have looked to it sooner, and how provided they were of store and provision there:) Nor are they blamed for beholding the breaches of the City, which were many, and looking to all means to stop the same, and to fortifie themselves: All this was considerable, had they done it sooner. But for this they are blamed, and stand deeply charged of folly, that they looked to the *Armour* of the *house*, and how they might fortifie the wall, and make a ditch; but did not looke *unto the Maker thereof, neither had respect to Him, that fashioned it long agoe*. So then we may look to our *Armories*, and to all means of Fortification, but so as we looke stedfastly to the maker thereof; for we can tell now, what the *Militia* is, not an Arme of flesh, neither Chariots nor horse-men, vain things *to save a man*: It matters not how high and towering our walls and ships are; if *walls stand and manners fall*, a people cannot stand it out long. Walls joyned to walls, and piles upon piles, an *hundred walls* cannot defend a City, when bloud, rapine, and abominable Idolaters, are within, for then *GOD* departs from them, and takes away *His defence*. We must ponder and well weigh these things in our hearts, because it is so hard a matter to beat the heart off from these things, I meane, from putting confidence therein, though whosoever have so done, *trusted* on the Arme of flesh, *Chariots* and *hors-men are brought downe and fallen*, whereas, All they, who have *remembred the name of the* Lord their *God*, have *risen* and stood *upright*: for the *strength* of *Israel* is not in any outward thing, but in *Israels G O D*, The *saving strength* of His *right-Hand*.

Psa.147.13. 1 Kin 7.2. Esa. 22.5,8. ver. 11. *Stantibus mænibus ruentibus, moribus. Vid.* Aug. *de Civ: l.* 1 *c.* 33. *& l.* 2. *Ep.*16. Ps.20.

2. This, I say, for I will not recall that which went before [a], is

First Section Preface.

[a] Psa.68.17.

is the *Militia* of a Kingdome; *GOD* with *His twenty thouſand Chariots, even thouſands of Angels, the* Lord *among His people, as in the Holy place*: for He, That is, *Iſraels* God, is the *God* of *ſalvation*, and unto this *God* the *LORD* belongs *the iſſues from Death*. Therefore it was, that all the good Kings and Princes, took this one way to ſecure their Kingdome; they and their people *ASSOCIATED* themſelves (that was their next worke after the *Abominations* were *ſpied out* and removed) came up to *God*, even to his Termes, joyned themſelves in *Covenant* with Him, therby ſhrewded themſelvs and their people, under the *ſhadow* of the *Almighty*, that *His Salvation* might be round about them, & their people for Wals and Bulwarks: As this was their deſigne; ſo this one way they tooke to bring their deſigne about (it cannot be ſpoken too often) they *ſpied out* what Idolaters had done to provoke the eyes of the *Lord*, and all that they removed: then they *aſſociated* themſelvs, came up to GOD to bind themſelvs to Him in the bond of a *Covenant*. This is the old way, which good men have troden, direct and ſtrait forward in a conformity to the rule, and driving-on theſe great ends; *The glory of* God *and the good of His people*. And it is one and the ſame way, and varieth not; It is the *Way* of the wicked, that has turnings and windings in it, for they, as the crooked *Serpent* their leader, and like harmfull Beaſts, do love *confuſa veſtigia*: But I ſay, the way of the righteous is one and the ſame ſtraight-forward. And it is obſervable, though it could be no otherwiſe, That theſe good Kings, went all one way, minded one thing, carried all levell to one mark: all made the ſame beginning, the ſame progreſſe, attained the ſame *end*, *Sabbath* and *Port* of their labours, their owne and their Kingdoms peace here, and everlaſting Peace in a Kingdome, which has a *foundation*, and ſhall never be ſhaken.

2 Kin. 6. 17.

A man would wonder now, That this way) ſo beaten out before us by the foot-ſteps of the godly, ſo direct, ſo plaine a way, wherein it is ſaid, *the foole cannot erre* (i.e.) he that has ceaſed from his owne wiſdome) a way of pleaſantneſſe and of peace; a way, which *GOD* has beſtrewed all along with bleſſings; and wherin His foot-ſteps have dropped fatnes: A wonder I ſay, that this way ſhould be miſtaken. And yet no wonder, when wee conſider againe, that (it is ſaid) the *foole* ſhall not erre in it, but the

the wiſe-man ſhall not find it, who is his owne guide and truſteth in his owne wiſdome.

And now we can diſcerne the reaſon, whence it comes to paſſe; That, though there be but one way, one maine and chiefe end (the other but ſubordinate and ſecundary;) all the motions to this *end* made plaine and direct before us, yet we leave this good *Way*, chooſe rather to walke in bie-pathes; The reaſon is, becauſe we will be wiſe in our own wiſdome, and thinke our ſelves able enough to order our own ſteps.

And this is of high concernment to the high Court of *Parliament*, called together at firſt, and kept together till this time (I will make no queſtion of it) *for ſuch a time as this* [a], when they have a price put into their hands, never any the like before them, The ſaving of the King and Kingdom; of high concernement unto them, called now to be *Saviours*, that as they were at the firſt but one Houſe, ſo they would goe all one *way*, the good *way* beaten-out plaine and direct before them. I ſay, and I will inſiſt a little upon it: Firſt,

[a] Eſth. 4. 14

That there is but *one Houſe of Parliament*: pride and ambition, and I know not what, have made them two, and ſeperated them, whom *God* had joyned at the firſt, and made one, if the Records of time tell true, and I have read what they ſay. Notwithſtanding we allow heartily a diſtinction in perſons and places, though yet, as *God* hath made them, let them be, and be ſo called, no longer two, but one Houſe, for ſo anciently it was. But if there be a diſtinction in point of office and ſervice, then the ſcale turnes towards the lower Houſe, for there one man ſtands for ten thouſand, a great engagement to his ſervice. In the upper Houſe (whereto we give as much honour, as man is capable of) They are but *Unites*, one is but one, like a great letter in the front or beginning of a Patent, which hath many flouriſhes, and yet but one letter. So as (and to expreſſe it as well as I can) if there be *upper* and *lower* there (as certainly there muſt be, while there is order in the world) yet is it, but as the upper and lower teeth, they ſtand above the other in a Poſture of oppoſition, and the upper move not, but doe all equally the ſame work, and therefore if there be any contention betwixt them, it ſhould be ever the ſame, I read, was betwixt two brothers, who never

Mart. l. 1 Epigram 37.

contended, but who should doe each other the *best service*; It should be said of those two Houses, as one said of his *Mother* and of his *Sister*, *He had lived with his Mother threescore and seven yeares, with his Sister not halfe so many, but in all that time, there was never any RECONCILIATION betwixt them, for there was never any difference or falling-out.* A noble Concord, becoming none more then a House of Parliament, that as they were once *one*, so they may continue *one* still, follow-on in one way, be of one mind and one judgment, for they have but one way, and that is plaine and direct before them; but one manner of proceeding in it; and but one principall ayme (the other is subordinate thereunto) the *glory* of *God*, and the *salvation* of his people. If we will see the *way*, the first entrance into it, the *progresse* in it, the *end*, and all shut-up together, behold we the way of the good Kings of *Judah* set before the Nobles and Worthies, to doe thereafter, they *associated themselves*, came up to *God*, entred into *Covenant*, kept thereunto, then they *spied-out* what *Idolaters* had done to provoke the eyes of the *Lord*, and they removed it; and so they made their Land, the *Lords* Land; and the *people*, the *Lords people*; and now seeing there is but one *way*, one *method* of proceeding in it, one *aime*, and one *marke*, whereto all is to be carried levell: And all this is so plaine and direct and cleare to the eye, that the *foole* cannot erre in it, he that has renounced his owne wisdome; I will shut up all in the Apostles prayer; *Now we beseech you brethren, by the Name of our Lord* Jesus Christ, *that ye all speake the same thing, and that there be no divisions among you: but that ye be perfectly joyned together in the same mind, and in the same judgement.* And the Lord fullfill His good promise; *I will give them one heart, and one way, that they may feare Me for ever, for the good of them, and of their children after them.* Amen.

Si nunquam cũ mater in gratiã redisse nunquã cum sorore fuisse in simultate. In vita Attici Cicero in fine Epistolarum ad Atticum in folio 329.

1 Cor. 1. 10.

Ier. 32. 39.

FINIS.

P.P. - London

Numb. 12.

12

CERTAINE INFORMATIONS

From severall parts of the Kingdome, for the better satisfaction of all such who desire to be truly Informed of every weekes Passage.

From the 3. of *April* to the . of *April*, 10. 1643.

Monday, April, 3.

FRom *Manchester* in the County *Palatine* of *Lancaster* it is Informed, that they have been much distracted there through some defects of their prime Commanders, which hath bred such exceeding diffidence of them, that they cannot trust them, either with the managing of their affaires, or conduct of their Armies, and being in such torturing perplextie, that they knew not what course to follow, that is, whether they should any longer prosecute the defence of the whole County, or else onely to stand upon their owne guard, and looke to the defence of the Towne against their owne Common adversaries the Papists, who have now generally taken up armes there against them; at length they resolved to have recourse to their wonted soveraigne Protector, the Lord God Almighty, and proclaymed a Fast to be kept in the Towne, which was strictly celebrated on Monday last, from seaven a clock in the morning untill eight of the clock at night, many of them not stirring out of the Church, untill all their sacred exercises of Prayer and preaching were duly finished, and the next day being Tuesday, with the assistance of the adjacent parts of that County; they drew themselves into a body of 6. or 7000. men, and marched thence under the conduct of their owne home bread Commanders, towards the Earle of *Darbyes* forces, whereof some part are at *Wigon*, and other parts of them lie at and about *Preston*, whom they hope to drive from those places, if it shall please God to further their purpose, and crowne their disigne with happy successe, the

 event

even where of will not arrive here untill the next week.

And it is further Informed from thence, and their Germane Engineer *Roseworme*, hath cleered himselfe of the suspitions and imputations of trechery, wherewith he was blemished, for deserting their Army, in their late attempt of regayning *Preston*, and that for his better encouragement to continue faithfull in their service, they have conferred an Annuity upon him for his life, and to his wife also if shee happen to survive him, and they say there, that the Earle of *Derby*, hath so closely conferated himself with the Papists in that County, that they are his prime directors, and onely his great Councell of warre. And also, they Informe, that they have Intelligence out of *Yorkeshire*, that 2000. *Yorkeshire* men have gotten betweene *Skipton* in *Craven*, whither the Earle of *Newcastle* had lately sent a Regiment of souldiers, and those parts adjacent of *Lancashire*, to hinder their making way for his Army into that County.

The Company of Merchants Adventurers in *London*, sent lately their Secretary, and one other of their Fraternity, to *Oxford* to the King, to give him reasons why they could not lend him the 20000. li. which some while since he desired to borrow of them, which said monyhe had appointed should be payed to the Queen, before she came out of *Holland*. And they also sent by them a Petition to the King, entreating him to send to the King of *Denmarke* that he should not make stay of their Cloth shipps at *Luckstadt*, which are to goe to Hamburg, where part of their Company now resideth, and they also humbly besought him to grant them a Licence, or warrant under his hand and seale, that their ships might passe free from all impediment into their forraigne places of Traffique; and their Messengers being now returned, brought this sole Answer, that if the Company had not done any thing to offend him, they should not need to feare any thing, but as for a Licence, or warrant, the answer maketh no mention, insomuch, that if their ships be stayed still at *Luckstadt*, the company is resolved to remove from *Hamburg*, and to come downe to *Emden*, in *Frizland*, which will prove very disadvantagious not onely to *Hamburg*, but also to the King of *Denmarke* in his customes by drawing all the wonted trade from those parts.

At the later ending of the last weeke, the King sent a Message to the Parliament, requiring, that in regard the late Terme of Treaty was so soon expired, that there could be no conclusion made of the two Propositions treated on, that they would condiscend to a longer time of foure dayes more, and that during the further Treaty, his quarters might be enlarged, because his souldiers were straightned of Provisions, whereunto the Parliament condiscended

diſcended for 4. dayes longer Treaty, to end on Friday next, with the Lord Generals conſent, but as for enlargement of quarters, or any Ceſſation of Armes they could not conveniently aſſent unto, and thereupon the Treaty is ſtill on foote, untill the day before limitted.

From *Exeter* in the County of *Devon* they write, that the Treaty at *Stonehouſe*, neere *Plimmouth*, betweene the Gentry of *Cornwall* and *Devon*, is proroged for ten dayes longer, and that they doe ſpinne out the time, onely to ſee the iſſue and event of the Treaty betweene the King and Parliament, but in the meane time *Hopton* ſtrengtheneth himſelfe with men and powder, of both which he had ſuch ſcarcity, that if the *Devonians* had followed their opportunitie, they had utterly defeated him and his Complices: but Gods time is not yet, as appeareth by the event.

About a quarter of a yeare agoe, there went foure ſhips from hence, under the command of Captaine *Haddock* to guard *Tinmouth* Haven, from all forraigne forces and ſupplies, which they have duely kept and obſerved, onely of late, by the violence of ſtormes and tempeſts, Captaine *Haddock*, with his ſhip and one of the reſt, are forced to come backe hither, to repaire the dammages that the ſea hath done them, for they have beene ſo briuſed and beaten by the violence of the lofty ſurges, that they were not able to remaine abroad any longer, and the Captaine was faine to cut his maine Maſt by the boord, and yet hardly eſcaped, the other two (as it is ſuppoſed) remaine there ſtill, for they heard not of them, ſo that thoſe Coaſtes lie open to any forraigne Enemy, if the Earle of *Warwicke* doe not ſpeedily ſend up ſome of his new rigged ſhips to guard thoſe Seas.

Tueſday, April. 4.

His Excellency the Lord Generall of the Parliaments Army, hath written a Letter to the Lord Major, Aldermen, and City of *London*, purporting, that whereas the time of the yeare was now fitting for him and his forces to be in action and that he intended ſpeedily to advance, if he had ſome moneyes to encourage his ſouldiers to march and follow him, for want whereof they were not able to riſe and doe ſuch ſervice to the Common-wealth as they deſired, he therefore entreated them, that they would ſpeedily ſend him fortie thouſand pounds, whereby he might be inabled to give his ſouldiers ſome reliefe to proſecute the deſigne he had now in hand, and he would not trouble them againe for any thing concerning this preſent purpoſe: whereupon, Yeſterday in the Evening, the Lord Major and the Aldermen met in in the *Guildhall*, and conſulted by what meanes they might accommodate his Excellency with ſuch a ſumme of money, and at length they concluded to

raiſe it amongſt themſelves, by engaging their aſſurances to ſuch as could conveniently lend it; So that the whole ſumme is is hoped will be ſent to the Lord Generall before the end of this weeke.

And whereas the moſt of the Lord Genera's ſouldiers are in great want of Shirts, Stockings and Shoes, and that a ſmall ſumme of money would furniſh them with ſuch neceſſaries, upon ſome Propoſitions for the providing of them, it is alſo accorded, that monyes ſhall be ſpeedily raiſed for the ſupplying of thoſe defects, that ſo the ſpeedy ſervice for the good of the Kingdome, may not be hindred or delayed.

Sir *Hugh Cholmley:* revolt and defection hath much grieved the Honourable Houſe of Commons, becauſe he was one of their Members in whom they had repoſed a great deale of confidence for his firmenſſe and conſtancy to their cauſe: but ſince they are aſſertained of his fact, thy have voted him uncapable of ſitting in their Houſe againe; or ever to be a Member of any Parliament hereafter; and they have alſo voted him guilty of High Treaſon to the Kingdome, and that an Impeachment ſhall be drawne up againſt him to that purpoſe, upon which he ſhall be proſecuted, if he ever happen to be apprehended by any of their forces. And though he endevoured to betray *Scarborugh* Caſtle to their malicious Enemies, yet, by Gods good Providence, and the timely comming thither of Captaine *Browne Buſſhell* with his Ship, his treachery was prevented, and the Caſtle is now ſafely ſecured for the King and Parliament.

From *Cambridge* thay write, that Colonell *Cromwell* hath gotten a conſiderable Army of 7. or 8000. ſtout men thither, and that he intendeth to march ſpeedily with them towards his Excellency the Lord Generall, to proſecute his purpoſed deſigne. And they further write from thence, that the Towne of *Wisbich* in *Cambridgeſhire*, ſtands upon its guard, becauſe ſome Malevolents thereabouts have threatned to plunder them, and they have ſent for threeſcore Muskets to *London*, to helpe to defend them, and ſome Ordnance.

Out of *Warwickeſhire* they write, that Prince *Rupert* lately came from *Stratford* upon *Avon* through their County, with 1500. horſe, and paſſing by *Coventry*, he marched towards *Bromiſham*, & came within 9. miles of it upon Friday laſt, where he expected Colonell *Haſtings* to meet him from *Tamworth* Caſtle, with 1500. horſe and foot more, but into what other parts their journey and deſigne is, they cannot yet relate, whereupon the Counties of *Derby* and *Leiceſter*, miſdoubting their bents, are gathering all their forces together to oppoſe them, and defend their Countries.

Wednſ-

Wednesday, April, 5.

From *Coventry* they write, that they have put Captaine *Ingram* out of his Command of Governour of the Castle of *Kenelworth* in *Warwickeshire*, because by an intercepted Letter there from P. *Rupert* to the Earle of *Northampton* before his death, it was disclosed, that if the Earle did but shew himselfe and his forces before that Castle, the said Captaine would presently yeeld it up to him.

From *Brackfield* neere *Oundle* in *Northamptonshire* they write, that there have been lately many souldiers in those parts passing to and fro, who have seized upon divers of the Malevolents goods there, as namely from the Lord *Brudnell*, and they have made his Tenants to pay their Rents unto them, and that the Lord *Grey*, son to the Earle of *Stamford*, who is Commander in chiefe of those Counties, hath taken possession of *Rockingham* Castle, and that he fortifieth it very strongly, for a place of refuge of shelter for himselfe and his souldiers if need require, and that some disaffected Clergy men there are fled from their Benefices, and that others of them are apprehended and committed to safe custody, because they incite the people to take part with the Popish Armies now on foote against the Parliament.

From *Norwich* in the County of *Norfolke* they write, that some of the Parliaments Ships have taken a great Danish Ship, and brought her into *Yarmouth*, and that she is laden with 8000. Muskets, besides Carbines and Pistols, and other warlike provisions, but whether they would have landed them at *Newcastle*, or at *Bridlington* where the Queen lately arrived, they doe not as yet relate.

Out of *Staffordshire* an Information was brought to the Parliament, that Sir *William Comerford* the high Sheriffe of that County, had seized upon all the Estate both reall and personall of his Excellency the Parliaments Lord Generall, and had forcibly taken up his Rents from his Tenants at *Chartley*, and in other places of that County: Whereupon the Parliament hath Ordered, that the estate as well reall as personall, and all the rents belonging to the Lord *Capell* in all the Counties under their Command, shall be seized on, and allowed to the use of the Lord Generall in recompence of his said losse and dammage.

Out of *Suffolke* they write, that on *Tuesday* last, all the new raised forces in *Norfolke*, *Suffolke*, and *Cambridgeshire*, were to muster on *Thetford* Heath, to the number of 8. or 10000. horse and foote, and that on the same day there mustered at *Epping* in the County of *Essex*, 800. foot, and 200. horse of the hither division in *Essex*, who were to march to their Rendezvous at

Barnet in *Hertfordshire*, where the Lord *Grey* of *Warke* their Commander in chiefe was to meete them.

Thursday, Aprill 6.

The latest Informations from *Ireland* are, that the Marqueſſe of *Ormond* after his taking of *Timolagh*, marched to *Kilkenny*, which hee tooke without reſiſtance, for the Rebells had left it, and carried away with them all their goods to *Roſſe*, whither he purſued them and tooke it alſo, becauſe the Rebells were fled alſo from thence with all their goods to *Wexford*, whither hee likewiſe followed them, and now beſiegeth them in that Towne; but it is thought that the Rebells will alſo get from thence with all their goods, becauſe they have many Boates there to convey them away, and there are now no *Engliſh* ſhips on that coaſt to keepe them in.

The King hath ſent a long Letter to the Parliament, containing three or foure ſheetes of Paper, wherein he inſtantly requireth, that his good ſubjects may be no more aſſeſſed, diſtrained, or plundered of their goods, and that a way may be opened for free Trade to all his loving ſubjects, whereby the commerce and traffique of the Kingdome may be enlarged for the benefit and profit of all; and he ſomewhat reproveth the late demoliſhings in the Chappell at *Somerſet Houſe*; and withall he taketh notice of the late Remonſtrance exhibited by the Citizens of *London* to the Common Councell, as derogatory to the Regall power and Monarchicall government, or much to this effect.

At a Conference of both the Houſes, the Lords deſired the Commons to ioyne with them, in ſending two Members of each Houſe to the Queene to congratulate her ſafe arrivall into *England*, and to excuſe the ſhot made by the Parliaments ſhips at the Towne of *Bridlington*, while ſhe was there, and that ſhe might have a ſafe Conduct from both the Houſes to paſſe in ſafety to the King: after which Conference, the Commons retired into their Houſe, and upon debate it was Voted by the Major part, that a ſafe Conduct was not fit to be granted, for divers inconveniences that might enſue thereupon, and ſo becauſe the other points were but matter of complement, nothing was effected.

From *Dunkerke* in *Flanders* they write, that twenty Frigots are making ready there to goe to Sea, who have the *Engliſh* Colours upon their toppes, and a Commiſſion under the great Seale of *England*, to ſeize upon all *Engliſh* ſhips that have not a Warrant of Compliance under our Kings Hand and Seale, and that the one halfe of them are to lie in *Falmouth* Harbour, and the other halfe of them are to lie in *Tinmouth* Haven neere *Newcaſtle*, for the purpoſes

poles aforesaid, whereby no Merchants ships can goe either to the Westwards, or to the Northwards, but they will be in danger, either of surprisall, or of totall destruction.

Friday, Aprill 7.

From *Lyn Regis* in the County of *Northfolke* it is informed, that the Maiors son of that Towne, by the aide of some lewd Saylors there, have raised combustions and distractions amongst them, and that they would not suffer some of the Parliaments forces to enter the Towne, and have much abused and wronged a Messenger from the Parliament, and that they turned the Ordnance there upon the well affected of the Towne, and all this begun through the incitation of the Maior and Recorder, insomuch that it is feared, that if they be not timely suppressed, they may doe much mischiefe there, and call in to them the Malevolent party that begin to be in motion at *Crowland* and *Spalding* in *Lincolnshire*, but there is hope that Sir *Anthony Irby* will speedily overawe those Malevolents at *Crowland*, for he is marched towards them with some forces from *Boston*, whose approach hath so affrighted them, that they sent a messenger to him, desiring that they might Treat with him.

Yesterday the Parliament voted that the Treaty at *Oxford* should be continued for 7. dayes longer, to make up the full number of 20 dayes, according to their former vote, so that the Treaty will not be expired untill *Friday* next, and they also voted, that their Commissioners now at *Oxford* with the King, should move him to give a present positive Answer, whether he would immediatly disband his Armies or no, and if that he assented to disband, then they would send them a Commission to Treate upon all the Articles within the time limited.

Captaine *Camocke* who hath the command of the Fort at *Langer point* in *Suffolke*, over against *Harwich* in the County of *Essex*, was complained of to the Parliament, for taking pay for 200. souldiers to man the Fort, and yet had no more then 50. men to performe the service there, whereupon the Parliament sent a warrant to the Bailiffes of *Ipswich*, and some others, to goe thither and take an accompt of his actions, who approaching the Fort, a File of Musketiers was sent out against them, to forbid their entrance, which made them to desist, and returne home again, and thereupon it hath been reported here that he is revolted, but it is not certainly related yet, that he hath declared himselfe against the Parliament.

At a Common Councell holden yesternight in the *Guildhall* of *London*, the 40000 li. which the Lord Generall had lately sent for, was furthered with all expedition, and the Aldermen have taken a course speedily to advance it, and they

are by an Ordnance of Parliament to be repaid, out of the first money that shall be raised for the weekely Assessements in *London*.

Saturday Aprill 8.

Whereas it hath been lately reported, that Master *Henry Hastings*, the Earle of *Huntingtons* second sonne, was dead of the wounds which he received in the late battell, against Sir *John Gell* and Sir *William Brereton*, in *Staffordshire*, it seemes now to be a misreport, for it is now ascertayned, that some of his Troopers, which lie at *Ashby de la Zouch* in *Leicestershire*, are fallen to their old Trade of robbing and stealing, for want of better warlike imployments, for they have also robbed the Carrier of *Leedes* in *Yorkeshire*, of 22. Packs of Cloth, and of 24. horses, and they have also robbed the Carrier of *Kendall* in *Westmerland*, of 9. Packs of Cloth, and of his 9. horses that carried them, about *Mount-Sorrell*, and *Loughborough* in *Leicestershire*, and these enormities they ordinarily commit, notwithstanding the Kings Proclamation to the contrary, so little respect and obedience they give to his commands, for whom, (as they make the world beleeve) they now so eagerly fight and contend.

It is reported, that the 20. Frigots which are now making ready at *Dunkerk*, to seize upon all *English* ships that have not a licence from our King, are set forth by the Jesuites there, and that *Van Trumpe* the *Dutch* Vice admirall hath a Command from the Prince of *Orange* not to meddle with any of them, which command, as it is said, he refuseth to obey, unlesse the States Generall of the United Provinces give him such a Commission.

From *Bromsham* in *Warwickeshire*, the Information is, that Prince *Rupert* hath miserably wasted and spoyled that Towne by fire and plundering, yet the Inhabitants thereof had some time to cary their best goods to *Coventry*, before he set upon them: And that one Mistris *Lee*, a Gentlewoman at *Rushell Hall*, neere thereunto, valiantly defended her house, with the onely helpe of her men and maides against him, and at length came off bravely with victory and credit.

Out of *Worcestershire* it is Informed, that Sir *William Waller* was lately within 7. miles of *Worcester*, and that he tooke 3. Troopes of horse at one Master *Hanfords* house a great Papist, and kinsman unto Sir *William Russell*, which were sent thither by Sir *William Russell* to guard it, and it is said, that he found much money and armes there, and that 1000. men offered their services unto him, out of which number he chose a thousand of the ablest, and dismissed the rest with thankes and respect.

There came a man yesterday to *London*, out of *Lancashire*, who relateth, that the Army which lately had marched from *Manchester*, hath taken *Wigan*, a towne in that County, where the Earle of *Derby* had placed 1500. Souldiers to defend it, and that there was a bloody fight betweene both parties for three houres, where many were slaine, and that they tooke all their Armes, Ordnance and Moneyes, together with the pillage that was lately taken at *Preston*, & this day that newes still holdeth, but the truth thereof, togethes with the particulars will be more certainly known this next weeke.

A 13

BROKEN HEART, OR THE GRAND SACRIFICE.

AS IT WAS LAID OVT IN A SERMON PREACHED AT St. MARIES in Beverley, in the East-riding of the County of *Yorke*, upon the monthly Fast-day in Christmas-weeke, being *Decemb.* 28. 1642.

By JOHN SHAWE, Pastor of the Church at *Rotherham* in the same County.

ISAIAH 57. 15.

For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

ISAIAH 66. 2.

But to this man will I looke, even to him that is poore and of a contrite spirit, and trembleth at my Word.

Printed at London in the yeare 1643. Spirit. 10

TO THE RIGHT

Worshipful Mr. THOMAS RAYKES, Major of the strong and populous Towne of *Kingston* upon *Hull*, and all the Aldermen thereof, to Mr. *Richard Wood*, Sheriffe, and Mr. *James Lupton*, and Mr. *William Raykes*, Chamberlaines of the same famous Corporation, and to all the rest both of the high and low Church Parishes: *I. S.* wisheth truth *and peace here, life and glory after by Jesus Christ.*

Right Worshipfull and much honoured Sirs,

THE eagernesse and importunitie of those amongst you whom it most concerned, so pressingly inviting me to come over to you for the service of your Faith, the worke of the Ministery, when dangers and troubles should arise in mine owne Hemisphere, together with your unanimous and free choyce of mee for that work, during the continuance of such stormes, have moved mee to hazard my selfe on the publique censure, that I may hereby acknowledge your kind respect, and returne you deserved thankes. Accordingly when stormes arose at home, and the providence of God opened a doore; at your request I came over to you, why I staid not with you, (but remain here at Beverly, six miles from you, and forty miles from the smoake of mine own cabbin) you well know: I have not

not now to accuse any, or Magistrate, or Minister, or people; this only I am most confident of, that the great God who now knowes, and ere long will reveale and judge the secrets of all men, will manifest that in this businesse I had (and I verily so think of you) neither intention, nor endevour, but such as are agreeable to Gods Word, and the Parliaments order: I heartily wish that the successe of this businesse may further (that which in the Sermon I drive at) both in you and me, *Broken heartednesse* and contrition of spirit: my prayers are, that the publique curses wished may never fall on you; but that the blessings of peace may ever flourish within your gates, both peace within you, peace of conscience, by framing your conversation to Gods Word; and peace above you, peace with God, through the Reconciler Jesus Christ; and peace without you, peace with men, which is alwayes good and pleasant, especially now, and chiefly in your Towne, when it is attendant to truth and holinesse. The Lord ever keep you from that evill spirit of dissention, *Judg.* 9. 23. and grant that those especially who ought most to be men of peace, may never for their own [a] honour, gaine, or private ends, make any breach in the walls of Jerusalem. I had rather with *Jonah* be cast into the Sea, then wilfully make publique rents in Christs seamlesse Coat. My intreaty to you is, not to trust in any outward strength or fortifications, lest selfe-confidence be your ruine, *Isa.* 30. 3. *Jer.* 17. 5, 6. you see in *Isa.* 22. vers. 8, 9, 10, 11. that *Judah* got Armes and souldiers, made ditches, trenches, bulwarks, &c. But heare what God saith, vers. 12, 13, 14. That without *Heart-breaking* and *humiliation*, all these could not save them: You know what was said to *Phocas*, If you build your walls to heaven, yet if sin get in, it will ruine them all: These fortifications cannot keep out the worst enemies, as first sin, second Gods wrath, third sicknesse, fourth death, fifth devils, sixth burning conscience now, seventh hell, &c. Labour therefore, I pray you, for true repentance;

[a] Num. 11. 29 *otherwise affected were Iohn Baptist*, John 3. 29, 30. *and Paul*, Phil. 1. 18.

repentance; that is the way to make a Kingdome or Towne ſtand, *Matth.*11. 21, 23. had Sodome and Gomorrah repented, they had ſtood till this day. How did this prolong Nineveh? *Jonahs* firſt words to Nineveh implyed this, and holy *Bradfords* laſt words at the ſtake expreſſed it, *viz.* Repent, O England, repent, repent! Of al enemies and treacheries take heed of that cheating theefe, and devilliſh traytor, raigning ſinne: that would both diſcourage and ruine you. I remember a ſweet and experimentall paſſage of the old Earle of Eſſex (Father to his Excellencie that now is in the Field) which was preached at *Pauls* Croſſe the Lords day next after his death; When I have gone out in a morning (ſaid he) and found ſome guilt lye on my conſcience, no man was more cowardly then I; but when I went to prayer in a morning, and found a cleare conſcience and evidence of peace with God, I durſt have encountred an armie of men, as bold as a Lion. Such like expreſſion I find of that Leiceſter-ſhire Martyr, old Father *Latimer*. Secondly, practiſe that which was the cloſe of many of the Martyrs Letters, Pray, pray, pray. When *Jacob* ſtood like a Vertue betwixt two vices: on one hand, had had *Laban*, and now *Eſau* and his crew on the other; *Jacob* goes over the brooke alone, and wreſtles with God; and though the longer he ſtrove, the weaker, the lamer he grew, yet holds out (like *Moſes* on the Mount) till the day, til he got a bleſſing, and *Eſau's* killing is turned to kiſſing, *Gen.*32.24.& 33.4. See how prayer helps and ſaves in the worſt times, *Joel* 2.31, 32. I remember what I have read of *Luther*, that he prayed five houres a day (*eaſque ſtudio optiſſimas*) and that when he dyed, the bords of his cloſet, where he uſed to pray, were found rotten with tears that fell from his eyes in prayer. Thirdly, labour to beleeve, 2 *Chron.* 20. 20. by faith get into thoſe chambers of protection, *Iſa.*26.20. the chambers of Gods attributes, of his decrees, of his promiſes, of his ſpeciall providence, principally the rocke Jeſus Chriſt.

Cant. 2. 14.

Chriſt. I remember another paſſage of *Luther*, when they told him of the malice, power, and preparation that the Pope and his complices had againſt him; Come, come (ſaid he) let us ſing the 46. Pſalme, and let them doe the worſt they can: O but (ſaid ſome) they have made a decree againſt you at Norinberge; Oh! (ſaid he) but there is another decree in heaven, and that muſt ſtand; I (ſaid he) have hitherto kept out Pope, Spaine, and the Devil, by prayer; and when I am gone, they that would keep him out muſt uſe the ſame way. But the porch growes great; give me leave to preſent theſe abrupt meditations (ſuch as they are) to your hands, eyes, and hearts; and to ſhelter them (that I ſay not my ſelf) under all your Patronage: The bleſſing of him that appeared in the Buſh go with them, and be on you; who ſhall ever have the ſerventeſt prayers, heartieſt thanks, and true affections of him who is,

At your command in and for the ſervice of my Maſter Chriſt,

JOHN SHAWE.

Beverley,
Jan. 5.
1642.

TO THE CHRISTIAN READER, ESPECIALLY TO THE INHABITANTS WITHIN THE TOWNE and Parish of *Rotherham*; and others, to whom the Author hath had particular relation.

Christian and courteous Reader:

IF you aske mee why, *first this Sermon, secondly at this time, thirdly in such a plaine dresse, homely garbe, and phrase, comes now to stand in White sheetes before the publique view; take my answer to each in a word.*

To the first, thus, When this Sermon was preached in this place (where by the providence of God I am cast at present) the watery eyes, attentive eares, and tongues of many, most begged this. Secondly, among other notes (whether safe or lost I well know not) these on the sudden I thought not unsutable to the present times.

To the second, thus, I being now absent from home, found some (though but little) time, to write over these my thoughts: Againe, I thought hereby somewhat to recompence my necessitated absence from mine owne people this way.

To the third, thus, I was at the preaching hereof forty miles absent from my bookes, and suddenly called to this worke, and had time only once to write these notes over,

and

and that in the time of no small distractions, and was willing to print it as it was preached, as neere as conveniently I could (else I could not well have called it the same Sermon) moreover, I thought the plainest phrase, without all curious dresse, did best become these times, and the day and occasion of this Sermon. God grant I may do that by printing, and you by reading, which may keep us both from sinning, and further us in the way of heart-breaking. If thou either bring a broken heart to the reading of these notes, or hereby doest get one, their plainenesse will downe the better: if neither, I much regard not thy censure. How-ever, if thy palate be too curious, I shall commend the perusall of them to others, in whom I conceive my self to have some more interest, as being my speciall friends, at " *Brampton in Derby-shire, at Chimleigh in* [a] *Devonshire; Alhallowes on the pavement in Yorke; Bradfield, and* [b] *Beverley, and principally my tenderly affected flock at Rotherham in Yorkshire; let (oh let) me prevaile with all you to set after heaven with a godly violence,* Matth. 11.12. Feare not the present distempers, combustions, rubs, and troubles; *it is one sign Antichrist is going down, he rageth so sore,* Rev.12.12. *no violent thing is permanent, when one works exceeding hard, we say he will get done quickly;* dolor si gravis, brevis; *it is but* rubicula cito transitura. *Cheare up and courage (beloved) as David did in the worst times; when not onely friends and goods, but wives and al gone, yet God was not gone,* 1 Sam. 30.6. *this made him, and those blessed worthies to take joyfully the plundering of their goods,* Heb.10.34. *heaven will pay for all ere long; know that no affliction or crosse comes on us, till there be great need of it for us,* 1 Pet.1.6. *comes not without an everlasting knowledge and decree of God before time,* Act.4. 28. Ephes.1.5. *and is ordered by Gods all-wise disposing providence in time, not onely God takes care of things in heaven, but on earth,* Psal. 113.6. *not only of men on earth, but beasts, yea birds, yea little birds, yea poore sparrowes, whereof two are sold for one farthing,*

" As Cutthorp, Somersall, &c.

a As Heanton, Newplace, Bury, Collaton, Rashley, and M.Ro.Sk.&c.

b *To some who in these times have fled hither for refuge, as the Lady M. who hath been already plundered in York of above 1000. pounds, and is yet out above 700 Ald V. and divers others inhabitants also.*

farthing, Matth.10.29. and five for two farthings, Luk. 12.6. yea these poore birds move nay hop not from bough to bough (ibid.) without Gods providence; nay, takes not care only of mans essentiall or internall parts, but of his very haires which are but excrements, Matth.10.30. if a haire cannot fal from our heads without Gods providence, much lesse our heads from our shoulders; nor shall any of these crosses last longer then serves for our profit, Hebr. 12.10. My times are in thy hands (not in mans, or my enemies) O Lord, said David, Psal.31.15. When the sore is healed, the plaster will fall off, when the enemies have pushed us nigher heaven, God will then knock off the horns, Zach.1.20,21. burne the rod, Isa.10.5. What can sword or staffe do without an hand to guide it? The end and issue will be happie, Isa.3.9. only be we mourners, get Christs marke, Ezek.9.4. He that hath delivered us from the Lion and the Beare, will deliver us from this Philistine. Let us pray, heare, reade, &c. but let all come from broken hearts; lap up all in contrition of spirit. Though we have sought long, and still things seeme to go worse and worse; yet see how Jacob at length (not at first) prevailed with the Angel. Moses on the Mount; Exod.17. the importunate widow with the Judge, Luk.18.5. and 11.8. After the sharpest storme comes the sweetest sunshine: God can make the valley of Achor for a dore of hope, Hos.2.15. Let me beg of every Christian Reader a prayer and a teare: I have said; let us both practise, and God give a blessing. Amen, and Amen:

Rom.8.28.

Luke 11.8.

So prayes I. S.

Jan. 6.
1642.

PSALME 51. *ver.* 16, 17.

For thou deſireſt not Sacrifice, elſe would I give it: thou delighteſt not in burnt Offerings, 17. *The Sacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.*

WOnder not (Right worſhipfull and beloved) that theſe times (by the voyce of the multitude call'd good or the beſt times, but by the practice of the moſt, made the worſt times; wherein many uſe Chriſt worſe then helliſh *Iudas*, or deviliſh *Pilate*; they let him live till hee was above thirty three yeares old; but many uſe him like a Babyloniſh brat, daſhing out his braines as ſoone as he is borne) wonder not I ſay that theſe times, too commonly made times of feaſting and merriment, are now become times of faſting and mourning; (yea, not the ſixth or ſeventh (as *Zach* 7.) but the twelvemonth faſt) our Saviour tels that when he Bridegroom ſhould be taken away, then ſhould they faſt in thoſe dayes; Now

* A Chriſtmas as poore people ſay againſt a good time.

 when

when our Bridegroome Chriſt ſeemes to remove from the Temple, from the Cherub from the threſhold, to the Mountaine (*Ezek* 9. & 10. & 11.) When our God ſeems to be removed from our Land (heretofore the glory of Lands, the fortunate Iland) by reaſon of our ſinnes, witneſſe our wars and diviſions from his ordinances; witneſſe that want of former efficacy, and power: from his people's feeling, witneſſe their feares and troubles: and when his ſacred Majeſty alſo is removed ſo far (alas too far) from his great councell; no wonder if we faſt in theſe dayes; I have read, in our Chronicles, though now I cannot on the ſudden tell where, (being far removed from my ſtudy, Bookes and papers) that heretofore there was in *England* a Chriſtmas kept, called the ſilent and dumbe Chriſtmas; becauſe of a great affliction of God upon this Land, the people were ſilent from their wonted mirth and ſports; ſure if ever this Land had cauſe, now much more, to keepe a ſilent and dumbe Chriſtmaſſe; It was a ſavory paſſage of *Vriah*, 2. *Sam.* 11. 11. When the Arke and *Iſrael* and *Iudah* abide in Tents; and my Lord *Ioab*, and the ſervants of my Lord encampe in the Fields, ſhall I then, &c. Take my lawfull liberty? and *David* himſelfe, If I forget *Ieruſalem* in my mirth, &c. Faſting and Prayer if rightly performed have a great prevalency with the great God; a wreſtling power, and binding power, *Ex.* 32. A commanding power, *Iſa.* 45. 11. See in old Teſtament, *Iudg* 20. There was a feareful civill War in the ſame Land, amongſt Gods people of the ſame religion (by profeſſion); the cauſe was, *Benjamin* would not ſuffer malignant delinquent parties

parties to come to condigne puniſhment. The eleven Tribes ſend firſt to know the truth whether there was ſuch a fact done or no, its proved *ver.* 3,4,5. Secondly, they offer faire termes of peace to their brethren, only let the delinquents be puniſhed *verſ.* 12. 13. Thirdly, when theſe faire proffers were rejected, then reſolve they to goe and fight with their brethren, ſome of them to fight, and others to be ſutlers for the Army *Verſ.* 9.10. And forth they goe. 400000 of *Iſrael* againſt 26000 of *Benjamin*; ſo that the people of *Iſrael* had far more men, a far better cauſe, and a good warrant (the Command of God himſelfe (*Verſ.* 18.23.) Yet loſt they in two Battells far more men then the enemy had in all, even 40000 *Verſ.* 21,25. But when they went to faſting and prayer (which before they omitted) *Verſ.* 26. Then they beate downe all before them; till themſelves fell a weeping for the loſſe of a Tribe *Judg.* 21. 23. Mat. 17. 21. So in New Teſtament ſome devills are not caſt out by Prayer only, and other good meanes, but by faſting and Prayer. See how faſting turned quite about the heart of the greateſt King in the World, to hate malignants and to affect Gods Church, though againſt his owne decree and purpoſe; one night above all the reſt *Ahaſhuerus* could not ſleepe, he calls not for company, but a booke; no booke, but booke of Chronicles would ſerve; no page in that booke, but that wherein *Mordecaies* good fact was mentioned, *Eſt.* 6. But ſee how *Eſther* firſt prevailed with God, *Cap.* 4. 16,17. So when a Kingdome was upon the knee, within forty dayes of giving up the Ghoſt; yet Faſting and Prayer was one helpe to bring

all safe back againe, *Ionah* 3. 5,6,7,8. I might be large this way, I onely shew how needfull this worke is even now. Onely (that we may doe it aright) know its not abstaining from meate and drinke for a day (so far as our bodily health and infirmities will admit) and from workes of our calling, sports, and costly apparell (so indeed sackcloth and ashes might better become us this day, if it were the custome of our Country, then costy apparell *Ionah* 3.5.) all this is but the outward, the least part; but the main work of a fast stands in three things, 1. Heart-breaking humiliation, called a day to afflict a mans soule in, *Levit.*23.27. Soule-pricking sorrow. Secondly, to endeavor after, and beg reconciliation and peace with God; things can never goe well.) hence its called a day of attonement. *Levit.*23.27. Thirdly, Reformation to amend in Persons, Families, Congregations, Kingdomes, what is amisse, so far as in us lies; else let *Ioshua* and Elders weep, rent their cloths, and fast, it will not do, till cursed persons and cursed things be removed *Iosh.*7.6,7,10,11. *Isa.*58. 5,6. Fasts used therefore to be closed up with a Covenant; *Neh.*9.38. Now that we may performe this inward and maine part of a holy Fast this day, I have grasped up some few thoughts (such as in this want of Bookes, in this distracted condition I can,) which may helpe us in this heart-breaking, and soule-reforming worke; a thing alwayes needfull, but for the salving of distressed *Ireland*, and cementing distracted *England*, a very None such; out of, *Psal.*51.

Isa.58.5,6,7. Fast day should be spent as a Sabbath, Lev.23,28, Isa.58.13.

Neh.9.38. & 10.28,29.

Psal.51.

This is *Davids* maine penitentiall *Psalme*, which after

after he had ſo fouly ſinned with *Bathſheba*, beene guilty of the murder of *Uriah* made his ſervants acceſſary, &c. And, Secondly, after almoſt a whole yeares lying in this ſinne, *Nathan* had both covertly and openly reproved him, and Thirdly, God had ſmitten his Conſcience, and given him true repentance, when he penned this Pſalm.

See the ſtory of it in, 2 Sam. 11. 12.

1. Wherein he heartily and exemplarily expreſseth his Repentance in three things. 1. Confeſſion and that, Firſt. Of his ſinnes in generall, how many and hainous they were, *Verſ.* 1,2,3. Secondly, of his particular ſinnes he was in eſpeciall guilty of *Ver.* 14. Thirdly, of the fountaine, ſpring, and roote of all this miſchife, *Ver.* 5.

Pſalme hath two parts, concerning himſelfe in ver. 18. & concerning the Church till end.

2. Petition, and that of three things, (in all the World moſt neceſſary,) Firſt, Juſtification or free pardon of ſinnes, *Verſ.* 1.2. Secondly, of Sanctification, or healing and renewing grace, *Verſ.* 10, &c. Thirdly, of aſſurance, (which is the wel-being of the ſoule) *Verſ.* 8. 12.

3: Reſolution, what *David* would doe upon this, *Viz.* Serve and praiſe God better, *Verſ.* 15. The manner how *David* would hereafter praiſe God is ſet out in my Text two wayes, 1. Negatively not with Sacrifices nor burnt Offerings, 2. Affirmatively, but with a broken and contrite heart: for the firſt, why he would not doe it with Sacrifices, &c. Hee gives two reaſons, 1. *A priori* God never deſired them aforehand, 2. God never delighted in them afterward.

For the ſecond, why hee would ſerve God with a broken heart, &c. He implies in theſe words three

reaſons, 1. A broken heart is Sacrifices in the plurall number, *i.e.* Wheras there were five ſorts of Sacrifices in the old law, *viz* Burnt-offering, Meate-offering, Peace-offering, Sin-offering and Treſpaſſe-offering, this broken heart is *inſtar omnium*, as good, nay better then all. 2, Sacrifices of God:] *i.e.* The beſt and eminenteſt kind of Sacrifices, (as Mountaine of God, Word of God, people of God, are the eminenteſt:) 3. Such as God will not deſpiſe, *i.e.* Highly prize and value, as 1 *Theſſ.* 5.20. Deſpiſe not, *i.e.* Highly prize propheſing.

There remaines now one maine rubb, or materiall Objection in the way to be removed, and then I ſhall poſt apace, and eaſe you with what haſt I may.

Object. How can it be ſaid that God required not neither delighted in ſacrifices? &c. Seeing in the book of *Leviticus*, in all ceremoniall Law, God commanded them, his people in the old Teſtament dayly offered them, and God was well pleaſed with, and accepted of them, *Heb.* 11.4. *Gen.* 8.20.21. Nay in the next Verſe but one of this, *Pſal. David*, promiſeth them *verſe* 19.

Anſ. To this our Divines doe (as I conceive truly and fully) give anſwer in two points. Firſt, God never required Sacrifices comparatively: *i.e.* In compariſon of a broken heart its nothing, its not to be compared with it, thus *Hoſ.* 6.6. Mercy and not Sacrifice, *i.e.* More, or rather then Sacrifice, thus *Ioel* 2.13. *Rend your hearts and not your garments*. i.e. *Rather*. Secondly, God never required them abſtractly & ſevered from a brokē heart; the beſt Sacrifices without

a broken heart God never delighted in: thus *Iſai.* 1. 11, 12, 13. Who required your Burnt Offerings, Sacrifices, Sabbaths, new Moones, *id eſt*, God never required or delighted in the beſt of theſe, joyned with living in their ſins, verſ. 16. and ſevered from a broken heart; thus concerning faſting, ſee *Iſai.* 58. 4, 5.

I will flaſh our Text no longer, as ſome doe their garments, till more gay and leſſe warme, *idem vitii habet nimia*, as *nulla diviſio*, this is not a day of curious dividing Texts, much leſſe Kingdomes, but hearts only; this ſad day and time ſpeaks, no curious toyes, but plaine dealing; expect not much from me (beloved) that can performe but little at beſt, eſpecially on this ſuddaine, chiefly now, being from books and meanes, thus torne, diſtracted and divided.

Obſerve onely (after our plaine homeſpun Countrey manner) two plain truths from theſe two verſes, 1. from the 16. verſ.

Obſer. That all the beſt outward dutyes and ſervices (ſuch as God in his word requires) if performed without a broken and contrite heart are no way delightſome but diſpleaſing to God. See for this *Iſai.* 1. 11, 12, 13, 14. & 66. 2, 3.

The Scripture mentions, that the beſt duties and ſervices done without a broken heart, God abhors the dutyes, *Iſa.* 1. 13. *Pſal.* 66. 18. *Iſa.* 66. 2, 3. as if it had not been done, *Rom.* 2. 28, 29.

2 Abhors the perſon or doer of ſuch ſervices, cals them dogs dirt, chaffe, &c. 1 *Cor.* 10. 5. God was not pleaſed with ſuch perſons; and the *Phariſee* for all his faſting (more then ordinary,) and paying, and praying, went away not juſtified, *Luk.* 18. 12, 13, 14.

3. Will

3 Will damne them hereafter notwithſtanding all their duties, *Matth.* 7. 21. *Luk.* 13. 27. All theſe can no more hinder the fire of Gods wrath, from deſtroying Kingdomes or perſons, then a wiſpe of dry ſtraw can ſtop fire from entring in at a gap. *Zach.* 7. And not onely Scripture, but all reaſon ſpeakes this truth.

Reaſ. 1. From the words of text, becauſe God never required them; Prayer, hearing, keeping Sabbaths, receiving Sacraments God indeed requires and enjoynes (ſo did he Sacrifices) but Prayer, hearing, receiving, &c. without a broken heart, ſuch God never required; from the firſt of *Geneſis* to the laſt of *Revelation*, no one place ever required ſuch, *Iſai.* 58. 5, *Ier.* 7. 22, 23. God never ſpake one word of ſuch.

Reaſ. 2. Becauſe ſuch empty ſervices *Hoſ.* 10. 1. as are without this brokenneſſe; are in Scripture called, duties and no duties, ſervices and no ſervices (as is ſaid in the Riddle) 2 *Kings* 17. in verſ. 33. Text ſaith, thoſe mongrel *Samaritans* feared God. But next verſe it ſaith, they feared not God, ſo 1 *Sam.* 28. 6. Its ſaid that *Saul* enquired of the Lord, yet 1 *Chron.* 10. 14. *Saul* enquired not of the Lord, ſo in 1 *Sam.* 2. 23, 24. with 3, 13. Thus ancients expound thoſe places, where its ſaid that the *Jewes* ſought not God, faſted not, were not circumciſed, as *Jer.* 9. 25, 26. &c.

Reaſ. 3. Becauſe ſuch ſervices are but bodily exerciſe, 1 *Tim.* 4. 8. Now of your deareſt Wife, Child, &c. What do you care for the preſence of their body (though never ſo beautifull and pleaſant formerly) if it want a heart, a ſoul? no, you ſay with *Abraham*

ham, let me bury my dead out of my ſight; no more doth God care for carcaſſes, and rotten outſides of duties, ſuch Circumciſion bodily only, is nothing; *Rom.* 2. 25,26. *Ier.* 9. 25,26.

*Reaſ.*4. When men forme glorious outward ſervices without broken hearts, they pride themſelves in, and reſt on them; now reſting upon duties, upon the *opus operatum*, or worke done, is one kind of ſpiritual Idolatry; I know no more reaſon that a man ſhould worſhip the Croſſe, becauſe Chriſt ſuffered on it; then that a man ſhould worſhip the Gibbet or Gallowes becauſe his father or brother ſuffered thereon: The Croſſe was no piece of our redemption; I know no more reaſon why I ſhould worſhip an Image (though never ſo gloriouſly guilded,) then that I ſhould worſhip a dog, or graſſe, that is the workmanſhip of man; theſe of Gods hands, and ſo more eminent; and yet I know no more reaſon to reſt on duties then either of the former.

Is there no kinde of Idolatrie but worſhipping ſtocks, and ſtones? yes *Ezek.* 14. 7. witneſſe ſecond Commandement reſting on Temple of the Lord, Temple of the Lord; God can abide nothing worſe then pride in their performances, this honey in their Sacrifices; when they come with handfulls to God; ſee *Mat.* 7. 21. 23. *Luk.* 13. 27,28. *Phariſees* did performe abundance of duties, hecatombes of Sacrifices ſome ſay they prayed eight houres a day, and yet except our righteouſneſſe go beyond theirs, no heaven *Matt.* 5. 20.

Ier. 7. 4.

Matth. 6. 2. 5. 7.

Reaſ. 5. Breaking of the heart is the end of Sacrifices, therefore better then they; what are they without

out it? Sacrifices not onely (though mainly) typed out that true propitiatory Sacrifice, The *Lambe* of God that takes away ſins of world, but alſo ſhadowed out the cutting aſunder, and breaking of the heart of him that brought it; renting of cloths, noted renting of heart.

* Mr. Major ſent us word that he had eſpecial command about the Souldiers that day.

I ſee more Corne under my hand, then I can threſh out ſpeedily, and yet your extraordinary occaſions * this day cauſe me cut ſhort my diſtracted thoughts; and therefore becauſe I would mainly inſiſt on the ſecond point, I muſt adjourne the other reaſons and uſes of this point, and remaine your debter till another time, only mentioning one or two of the heads, and that but like Gideons Souldiers, lap and away.

Vſe 1. Its no ſigne then of the true Religion to have an outward glorious pompous outſide; no, if it want a broken heart, its but vaine oblations, *Iſa.* 1. 13. but taking Gods name in vaine. *Satan* may ſtill dwell in the heart, for all *Iudaſes* devotion, *Ioh.* 13. 27. And himſelfe be a devill, *Ioh.* 6. 70. Wee may for all them neither truly draw nigh to God, *Mat.* 15. 8. Nor he to us, *Prov.* 1. 27, 28, 29. Indeed was it not ſo, I would confeſſe that bloodſucking Monſter of *Rome* (that kills the bodies, *Rev.* 13. 15. and ſells ſoules of men, *Rev.* 18. 13.) To carry away the Bell from all Churches, for guilded Pictures, Veſtments, Tapers, Images, cringings, bowings, Crucifixes, Altars, Muſicke, &c. Long Prayers, ſtrange geſtures, (to make ſport for children) and I heare them brag of theſe; Alas who required theſe; and had they bin good, (as they are not) yet one broken heart, or one poore ſervants Prayer with a broken heart is worth 10000. of them.

Vſe 2.

Vſe 2. Would have told us, that in old Teſtament as well as new, God required ſpiritual ſervice, elſe cringing and laying hand on head of Sacrifice, would not ſerve, without ſlaying ſinne, and broken hearts.

Vſe 3. Thoſe may be dub'd for fooles then, that ground their ſalvation, and boaſt upon their good duties without brokeneſſe and humbleneſſe of ſpirit: alas *Ahab* repented, *Simon Magus* believed, *Herod* reformed, *Iudas* preached, many wrought miracles, *Matt.* 7. *Phariſees faſted, gave Almes, and prayed. Matt.* 6. yet loſt both themſelves and their labour, there are foure things men count eminent, and much reſt on.

1 Naturall abilities of body and minde, yet for all *Achitophels* wit, *Goliahs* ſtrength, *Abſolons* beauty, *Balams* ſubtilty, may periſh eternally.

2 Artificiall Endowments: Yet *Demetrius* for all his art, *Iulian* for all his learning may periſh, &c. A thouſand others have had good parts and gifts this way, good head-pieces, but bad heart-pieces, like a Toade with a Pearle in her head, but poyſonous body.

3 Glorious duties: yet all they, *Matt.* 6. praying, hearing, *Matt.* 7. 21,22. *Luk.* 13. 27 Cry, it is not in me; are they Gods to ſave? they are but Bridges to lead us to Chriſt, 4. glittering graces, ſuch as five fooliſh *Virgins* had. *Ahabs* repentance; *Magus's* faith, &c.

Vſe, 4. This would tell us alſo of the ſtraite gate to life and broad way to hell; not onely heatheniſh *Pagans*, Secondly, idolatrous Chriſtians (if ſo I may terme ſo foule a thing with ſo faire a name,) Thirdly, prophane vitious Proteſtants, but Fourthly, fooliſh

virgins that have lamps without true Oyle, *Math.*25. 3. Want the Oyle typed out,*Exod.*30. 23,24. Made of the dropping myrre of true Repentance ; the ſtrong Cinamon of a lively faith, the large ſpreading *Caſſia* of univerſall obedience, a ſweet ſmelling *Calamus* (or Oyle Olive) of love. I ſay even the beſt of theſe without broken hearts cannot pleaſe God, therefore many periſh,&c.

*Vſe.*5. Sheves a golden path between two Rocks, neither leave the duties undone, nor yet carnally ſhuffle them over,but doe them, 1. From a right principle,a broken ſpirit,*Pſal.* 1. 25 4.*Ioh.* 4. 23. The want of this ſpoild *Jehues* zeale,2 *Ki* 10.31. *Judas* his piety, *Iewes* devotion, *Mat* 15.8. & 23.28. Like watches, clocks,jacks,ran apace, (*are Automata*) but no life within. 2. For a right end,not for our ſelves, *Hoſ.* 10 1.Our praiſe as Phariſees to be ſeene of men, or Profit, as *Judas* for bag; or feare of puniſhment onely as *Iewes Zach.* 7.5,6.For knavery,to cover and colour it. *Pro.*7.14,15. But for Gods glory,1*Cor.*10.31. 3ly.By a right rule,according to Gods Word,*Heb.*8.5. 1 *Cor.* 7.19.1 *Joh.* 5.14. They erre therefore that doe duties from a wrong principle, Lamps without Oyle : a wrong end, as *Iehu* for a Kingdome : by a wrong rule *Iſa.*58.5. Outwardly without heart,*Mat.*15.8. When reſt upon them, the Temple of the Lord, Temple of the Lord : when ſtill live in their ſins, *Iſa.*1.16. *Pſ.*66.18.

*Vſe.*6. Try whether we are like to doe poore *Ireland*, diſtreſſed *England* any good this day, we have now kept faſts theſe 12. Months, but is it with broken hearts, *Zach.*7.5.6.Or only like a bulruſh,freſh,green ſmooth,

ſmooth outſide without a knot, but within nothing but a ſpongeous vaine pith: no wonder if we ſtill fare no better, while ſtill we keepe ſuch unbroken, flinty hearts; I remember *Demetrius*, and the reſt of his crafty fellowes, cry out two whole houres great, great, is *Diana*; What was *Diana?* an Idoll: what is an Idoll? nothing, 1 *Cor.*8.4. Now what a ſtir had theſe men made two houres about a great, great, nothing; *magnum nihil*, if wee have all this twelve moneth ſowen the wind, we can expect no more but to reape the whirlewind; if all this without broken hearts, God may give us that ſad anſwer, *Mat.*7.23. Ten righteous perſons would ſave *Sodom*, but they muſt be broken hearted ones, alſo in Gods account are no men, *Ier.*5.1. But your occaſions conſtraine me onely to ſalute the firſt, that I may larglier ſettle on the ſecond and maine point from the 17. *Verſe*, which is this. Acts 1934.

*Obſ.*1. A broken heart & contrite ſpirit is exceeding pleaſing and acceptable to God; ſo the Text its Sacrifices its Sacrifices of God, its ſuch Sacrifices as he will never deſpiſe: ſuch a frame of ſpirit God commands, *Ier.*4.3. *Hoſ.*10.12. Such he commends by cleere Texts, *Pſal.*34.18. & 147.3. God hath two chiefe places of reſidence, the higheſt Heavens and the loweſt heart, *Iſa.*57.15. At the proud, God who is higher then the higheſt, ſcornes to looke at them, but hath an Eagles Eye to a broken ſpirit, *Iſa.*66.2. To helpe ſuch was Chriſt anointed, *Iſa.*61.1. Such are bleſſed, *Mat.*5.3. By parables; broken hearted Prodigall, *Luk.*15. The broken hearted Publican, *Luk.* 18. By examples; broken hearted *Hannah*, 1 *Sam.*2.1.

Ioſiah, 2 *Kings* 22.19,20,21. *Manaſſeh* 2 *Chron.* 33.11, 12,13.&c. A broken veſſell (as St. *Bernard* well) holds Gods liquor the beſt : And now you that are the ſtronger flock of Chriſt, and could journey faſter. afford us a little patience while I unroll the ſtone for your Lambs, and great with young, to drinke a little, (for why ſhould not we ſpend our braines and lungs, for the pooreſt of theſe, for whom Chriſt died) and then I'le coaſt the ſhore with what good ſpeede I may. Let me a little unfold theſe two things, 1. What is meant by heart, and ſpirit? 2. What, by broken and contrite?

Acts 1934.

Q. 1. *Whats here meant by heat and ſpirit?*

Anſ. Not that fleſhly heart in mans body, for if that be pricked or broken the party dies preſently; but mans ſoule or inſide; (take me with you thus in ſhort:) man conſiſts of two eſſentiall parts (or in Scripture phraſe, two men, inward man and outward man) body and ſoule, inſide and outſide; now the ſoule (or inſide) according to its ſeverall relations or Offices is called by ſeverall names; from its nature is called a ſpirit, from its principall ſeate, the heart; from its enlivening the body, the ſoule; from one maine Office, the conſcience; yet one and the ſame ſoule: as one man is both Father, Maſter, Husband yet the ſame Man: for I take not the ſpirit, for the purer and more ſpirituall part of the ſoule, *viz.* The underſtanding, and the heart for the lower part or affections, as ſome are pleaſed to ſpeak.

Q. 2. *How mans ſoule is ſaid to be broken and contrite?*

Anſ. This phraſe implies two things. Firſt, that by nature-

nature our hearts are flinty, ſtony, rocky, hard, need breaking, ſuch are we, ſuch are our Children by nature, *Ezek* 11.19. Secondly, that our ſoules might be ſoftned, melted, made contrite which conſiſts mainely in five things.

Firſt, conviction; when by the word outwardwardly, and ſpirit inwardly God convinceth the ſoule of its corruption by natures curſed eſtate, ſinfull life; perhaps at firſt chargeth the ſoule with ſome maine principall ſin as here to *David*, ſo with unchaſtity to Woman of *Canaan*. *Iob.* 4.18. With perſecution to *Paul*, *Act* 9.4. And afterwards chargeth a whole ſwarme of ſins (of which he never dreamed himſelfe guilty, *Rom* 7.9.) And cries with *Nathan* here, thou art the man; now he ſees his money is but braſſe, he is not ſo good as he dreamed of; before aske him, are you a ſinner? yes, God have mercy upon us, we are all ſinners; why? have you broken the Law or Goſpell? Elſe you have not ſinned: now come to particulars, aske him, have you broken the firſt Commandement? no, I am no Atheiſt: have you broke the ſecond? No, I am no Papiſt: have you broken the third? No, all the Pariſh knowes I am no ſwearer: have you broken the fourth? No; all my Neighbours know I am a good Church-man: have you broken the fifth? no; I am as dutifull a Child as lives; and ſo of the reſt. Come to the Goſpell; doe you believe? yes, and ever have, ever ſince I was borne, elſe pitty I ſhould live; and ſo indeed glories that he hath not ſinned; but now when God ſets the ſpirituall part of the Law, and his ſins in order and danger before his face, now, he holds

up

up his hands before Gods Bar, and cries guilty,Lord guilty! every word hits a thumpe on his heart, and he cries. Oh! I have been a vile Traitor and Rebell aginſt Heaven,*Acts* 2. Strikes him dead.*Rom.*7.9.

2. Soule affliction; not onely conſcience is convinced,but his heart is pricked,vexed,afflicted,*Lev.*23 27.what law ſaith outwardly,ſpirit of bondage faſtens it cloſe to the heart inwardly, *Rom.* 8.15. Pricked, and pierced in heart,*Acts* 2.37 Cries out oh damned! I feare damned, *Acts.*16.30. What ſhall I doe? is there no balme in *Gilead?* The ſoule throbs and cries, Oh what a foole was I? What a good God have I angred? what a ſweete Chriſt, abuſed? what a pretious ſoule have I defiled? What feareful danger have I incurr'd?&c.

3. Soule ſhaming; ſmites upon his thigh, *Ier.* 31. 19.How mad was I to trade and tug in theſe Brick-kills of *Egypt*, and prefeire the puddles of *Damaſcus* before ſilver ſtreams of *Iordan*, aſhamed with *Daniel c.*9,7. Bluſh with *Ezra.c.*9. 5. Confounded in himſelfe with prodigall,*Lu.*15.21,Grieved exceedingly, *Zach.*12.10,11.

4.Soule hating and leaving ſin, or leaving it with hatred. Many leave and part with their ſins; *Phaltiel* parted with his Wife *Michol* (formerly maried to *David*) when *David* ſent for her,he left her for feare of being killed by *Abner*, but his teares at parting argued he did not loath her, 2 *Sam.*3.16. Or as mariners in a ſtorme caſt their goods into the ſea for feare;but hate them not,but now he lookes upon his luſts as a very death. *Rom.*7.24. Caſts them away with deteſtation, *Iſa.*30.22. *Ezek.*7. 16. Yee loath them.

themſelves for them, *Ezech.* 20.43. yea, part with them, *non cum animo revertendi*, *Hoſ.*14.8. 2 *Cor.*7.11.

5 Soule humility. A lowlineſſe in his owne eyes; ſhall ever I be proud, and puft up, that have had ſuch a heart, ſuch treachery againſt the King of Heaven? when ever proud fleſh ariſeth, his owne vileneſſe keepes him low, downe proud heart; what thou proud, that haſt done thus, and thus againſt thy good God? *Job* 7.20. & 42.5,6. *Gen.* 18.27. thus that *Manchester* Saint, and Martyr, *Bradford*, cloſeth up his ſweet Letters, *miſerrimus peccator*, a very hypocrite, *John Bradford*; thus Saint *Bernard*, *quaſi quoddam monſtrum inter filios hominum Sto.* Thus Saint *Paul*, leſſe then the leaſt of Saints; the *Centurion*, unworthy to come under thy roofe; *John Baptiſt*, unworthie to untie the latchet of his ſhoes; thus Prodigall, unworthy to be called thy ſervant, &c. *Iſa.*57.15.

This ſhort inch of time enforceth me to paſſe by the reaſons, which I had gleaned, to aſſert this truth; hoping at this time you will take God on his bare word; and ſo I with what haſte I can, poſt to the Uſes, which are like to *Moſes* Arke, from within, and before which let me now draw out to you, 1 *Aarons* Rod of reproofe: 2. The Pot of Manna: 3. The two Tables. And firſt of the laſt, the Tables of direction.

Uſe 1. Theſe Tables plainly ſhew us what a heart every of us hath by nature, *viz.* hard, ſtony, flinty, needs melting, grinding, hewing, unſenſible, inflexible, compared to a ſtone, that drops melt not; to a dead man whom words move not? *Eph.*2.1. *Ezech.* 11.19. Aske your ſervant or child when you come

from Church, where was the Text? what was the Sermon? they ſcratch, but not a word; you would wonder how they could ſo quite forget it, or how thoſe flocks of divels that follow the hearer (as birds the ſower) have ſtollen all, *Luke* 8.5. Let this Servant goe to Market, aske him how this or that graine or goods ſold? what newes? aske him of ſome play or ſhew, he tels you a very ready tale; oh the flinty mind to ſaving truths!

Offer a man 1000 pound a yeere, to this or that convenient thing; threaten him with great fines, impriſonments, death; oh, he ſtarts, runs, ſhrinkes, &c. tell him of eternall glory in Heaven, beſides a hundredfold gaine here, or of eternall garboiles and flames in Hell, beſides a hundredfold loſſe here; all theſe never ſtartle, never move him; oh the rockie heart to ſaving good! ſuch are you, ſuch thine by nature, &c.

2. This Table would have directed us in trying of our ſelves, whether we were ever broken hearted or not; and in this Table I had thought to have mentioned foure ſearching ſignes and trials; but having much before me, I muſt be faine at preſent to reprive this.

Uſe 2. I come next then to the pot of Manna, and it will helpe us the way, how a ſinfull people; with whom God is angry, and hath a terrible controverſie, may yet come to be at peace, and at one with their God againe, how to recover a fainting dying Nation; truely its not Sacrifices, Offerings, but a broken heart that will helpe us, this hath *probatum eſt* upon it, *de facto* it hath done it, *Ionah* 3.6,7,8. *Ierem.* 18.7,8.

this

this hath the promiſe for it, 2 *Chro.* 7. 14. *Ezech.* 18. 30,31. *Ioel* 2. 13,14. 2 *Chro.* 34. 37. and wonder not, for 1. renting of the heart will heale the rents of a Kingdome; the more hearts are rended the more will the land and its diviſions be glued and cemented, *Ioel* 2. 13,14. Againe, where the hearts are rended for ſinne, there Gods heart is rended with compaſſion to ſuch ſinners, *Ier.* 31. 18,20. *Hoſea* 11. 8.

3. God will break us inwardly or outwardly; if not inwardly, then looke for outward breakings, (for broken we muſt be) as *Pharaoh* when his heart would not break, then he was broke in pieces, and his Kingdome alſo; but if heart broke, then God hath his end, which is not our affliction or deſtruction, but heart-breaking, Ezek. 18. 32. *Iſa.* 57. 15, &c.

4. When hearts are broken, then ſins are pardoned (as here *Nathan* told *David*, 2 *Sam.* 12.) and when ſin is pardoned, controverſie is removed, ſo as though God may chaſten in mercy, yet not puniſh in wrath, *Iſa.* 1. 16,18,19.

Queſt. But what meanes may I uſe to get my heart broken and contrite (for I no way trouble you with the Schoole diſtinctions of attrite and contrite, &c.

Anſw. 1. Goe to the great heart-maker, heart-mender, heart-ſearcher, by fervent prayer, as *David* here did, *verſ.* 10. God claimes as well heart-mending and curing the ſpirituall ſtone, as a priviledge to himſelfe, *Ezech.* 11. 19. as well as heart ſearching, *Ier.* 17. 10. notwithſtanding, uſe the means we muſt: as,

2. Uſe the hammer of the Law of God, *Ier.* 23. 29. when the Philoſopher jeered *Anthony* the hermite for want of bookes, he told him, Oh Philoſopher, I have

three great bookes, Heaven, Earth, and Sea; and in each of these variety of letters, Stars in the booke of Heaven; Men, Beasts, and Plants in the second book; and Fishes in the third; yet none of these so proper to breake the heart, as this of the word; glasse thy selfe in this Word, this Law, and it will discover to thee foure things to breake thy heart: First, the defiled, woefull, cursed estate by nature at first; as *David* here *Psal.* 51.5. as *Paul* tels *Rom.* 5.12,15. we hate toades for their cursed natures (and so serpents likewise) though they hurt us not; now this great Sea of our misery, runs (as divines speake) especially into six branches: 1. We lost all our grace, and spirituall image of God (for the naturall image we could not) whereby we were holy and righteous (in our model) like God, *Gen.* 3.7. & 6.5.

Adam was the Root, we the Branches, he falling, we all fell; he Fountaine, we streames, he poysoned, we are all infected; he Parent, we Children, he being a traytor, all our state is confiscate by all Law of Nature and Nations.

2. All mankind, every part of man is defiled with the robbes and seeds of all manner of corruption, and made prone to all that is naught, *Psal.* 52. *Rom.* 3. & 1. 29.

3. In that estate our persons are slaves, in bondage to Satan, and to his master, (sinne;) bound already, hand and foote, and in darknesse; onely wont tumbling into the pit, *Rom.* 7. 14. *Eph.* 2.3. 2 *Tim.* 2.26. and so bound as all world cannot free us, but Iesus Christ *Iohn* 8.36.

4. During this estate we are quite disabled from doing God any acceptable service, *Prov.* 15. 8. 9. *Iohn* 9.31. &c.

5. Have in that estate no true saving (but onely a common, civill) right to the Creatures, and outward things, *Tit.* 1.15. *Rom.* 8.20,21.

6. Lyable

6. Lyable to all miſery, *Iſa.* 59.1,2,3. *Ierem.* 5.25. *Matth.* 25 41.

Secondly, the Law ſhewes alſo the actuall ſinnes of thy life: As 1. thy vile thoughts, deſires, wiſhes, in thy heart (whether outwardly expreſſed or not, and theſe are all known to God now, and ſhall all be revealed hereafter, *Iob* 42. 2. 1 *Cor.* 4. 5. and theſe thoughts (which are as thicke in a wicked heart as moats in the Sunne) are ſins in Gods eyes, *Prov.* 24 9. the thought of folly is ſin, yea and great ſins, *Acts* 8. 22. pray to God if perhaps the thought of thy heart can be forgiven.

So 2. Wicked and idle words, and of the leaſt of theſe we muſt give account to God, *Matth.* 12.36,37. beſides lying, ſwearing, curſing, &c.

So 3. Of thy life, againſt the firſt and ſecond Table, towards God and man, againſt every Commandement, that (as the ancients ſpeake) in the Goſpel, ſome were dead, but not carried forth, as *Iairus* daughter; ſome dead, and carrying forth, but not buried, as Widdows ſonne; ſome dead, carried forth, and buried, as *Lazarus*; ſuch are our ſinnes, ſome dead thoughts in heart, not carried forth; ſome dead words, carried forth by the tongue, but not buried; ſome dead actions, carried forth and buried in the life: and thus we ſinne, by neglecting good, committing evill, and dead performance of what is good.

3 The law ſhewes us alſo that we are guilty of the ſins of many others, ſome whereof may happily be already in hell for them, ſome perhaps already hardened, others in danger; its a fearefull thing to be guilty

guilty of one *Vriah's* blood; one *Abel's* blood cries lowd; Oh what is it to be guilty of ſo much ſoule blood? of wife, children, ſervants, friends, companions, kindred, neighbours, by perſwading, humoring, inticing, not hindering (where thou haſt a calling and power ſo to do) or any other way furthering their ſin? (*peccatum qui non prohibet cum poſſit jubet*) the antient fathers ſome of them uſed to pray *Domine remitte nobis aliena noſtra peccata*, our other mens ſins; the *Rabbins* have a note from *Gen.* 4. 10. the voyce of thy Brothers bloods, that becauſe the word is [*bloods*] in the plurall number in the *Hebrew* (as you ſee in your Margent) therefore its meant, that *Caine* not only killed *Abels* perſon, but all thoſe that might have come from *Abels* loynes, (had he beene married) and from their poſterity ſucceſſively to the worlds end; ſo thou by thy ſins infecteſt thy children, ſervants; they have families, and many children; and teach theirs accordingly; thy ſin may ſpread to many thouſand perſons ere day of Judgement; how is *Ieroboam* branded, with this brand? *Ieroboam* that made *Iſrael* ſin; Oh what is it to deſtroy a ſoule? 1 *Cor.* 8. 11.

4 Law ſhewes our danger in this curſed eſtate; If any of theſe three things happen to us which I ſhall now name; (and any of them or all of them may any houre) wee are utterly undone for ever; *viz.* If 1. In this eſtate God ſuffer us to ſin that unpardonable ſin againſt Holy Ghoſt, *Matth.* 12. 31, 32. 1 *Iohn* 5. 16. Or 2. that God ſweare againſt us in his wrath, and give us up to our owne hearts luſts, *Rom.* 1. *Pſal.* 81. 12. *Ioh.* 12. 40. If God ſay let never grace grow on thee while world laſteth, as *Mark.* 11. 14. Or 3. If death

death (any one way of a thouſand; *quolibet momento mille moriendi modi*,) come and ſeize on thee, thou art eternally undone, thou haſt ſupped ſure; Farewel God, Heaven, hope, for ever: and for want of hope thy heart may breake; Let this danger worke upon thee, (*ex hoc momento pendet æternitas.*) Thus the Law will be a means to break our hard hearts.

Thirdly, A third means is melting Goſpel; the conſideration what Chriſt hath done and ſuffered for thee ſo vile a wretch, tendred to thee ſo unworthy a worme; this Feather bed breakes ſome flints more then hammer of Law, thus did it to the prodigall, *Luk.* 15. I remember a Story in our Chronicles (the place I cannot cite, not having bookes) of a poore Cobler that ſometimes lived in *London*, neere a very rich honeſt Merchant, the Merchant was ſo exceeding kind to the Cobler, that he wanted neither money, gold, cloths, meate, any thing, but the Merchant helped him; told him that he ſhould never want any thing which he had; ere long, dayes of perſecution for the Goſpel came on, and who was the main man to accuſe and perſecute the rich Merchant & endanger both his life and fortune, but this Cobler? yet ſo it pleaſed God the Merchant eſcaped; afterwards the Cobler would never meet the Merchant, but ran to the other ſide of ſtreet, or turnd back whē he came neere him; but in a ſtrait lane one day the Merchant purpoſely met him; and ſayes, I freely forgive thee all the wrong you have done me, I will never thinke worſe of thee, come to me at any time, and I will afford thee any help or meanes I can; at which kindneſſe the Cobler falls downe, almoſt baptized

tized againe in his owne teares, was ſo overcome with this free mercy; that it broke and melted him into as loving and dutifull a poore Neighbour as lived: Oh! Jeſus Chriſt hath laid downe his life for us wretches! Tendred to us Goſpell, Heaven, &c. Yet we by our ſinnes ſhew this Chriſt, brought upon him unſpeakable ſufferings, perſecuted him in his members, proved falſe with him in the covenant, &c. Yet he followes us to our doores & conſciences with free mercy; promiſing both to forgive, *Exodus* 34.7. And to forget what hath beene amiſſe, *Ier.* 31. 34. And *Mica.* 7.18. And to helpe us for this life, for next, for body, ſoule, grace and glory; Oh let all this kindneſſe melt us, let all this goodneſſe winne us to Repentance, *Rom.* 2.4. As *Jer.* 3.22. When the *Jewes* had fouly fallen and againe back-ſliden, and ſtill God calls and runs after them with mercy, Oh "this melts them and they cry out, Oh Lord! be"hold we come to thee for thou art the Lord our God. Such a melting glory *Ruffin*, tells of Saint *Iohn* the Evangeliſt towards a yong man fallen away, but I haſten, &c. Goates Milke breakes this Adamant, &c.

Fourthly, meanes to breake our hearts, is the conſideration of Gods Workes, even theſe may helpe us this way, 2 *Chron.* 33.12. *Pſalme* 119.71. *Luke* 15. 16,17. And becauſe this is *Verbum diei* moſt ſuitable to the preſent times, lend me ſo much patience as a little to enlarge it in ſome particular conſiderations relating to our owne caſe, and here conſider, 1. What great mercies *England* hath had; mercies poſitive, great peace, great plenty, great ſtore

ſtore of Goſpell; comparative mercies (give mee leave ſo to ſpeake) great peace, Goſpel, and plenty, then any other Nation in the World, ſince the firſt light darted from above: Before the fall of *Adam*, he had never that great mercy of Chriſt to dye, &c. (having no ſinne, needed no Saviour,) he had a covenant of workes, we of grace, he (as the Angels now) juſtified by inherent righteouſneſſe, (though then no merit) we by the Righteouſneſſe of another imputed; 2. From the fall of *Adam* till Chriſt the Church was in its ſwadling cloths, under darke types and ſhadowes, *Moſes's Pædagogie*; but now the Vaile is rent, Types fulfilled, Chriſt is come, and all things cleared, 3. After Chriſt, during Primitive times, what raging ten Perſecutions, many hundred Chriſtians ſlaine every day in the yeare, ſave the firſt day of *January*? And what helliſh hereſies did the Dragon belch up? Eſpecially foure, that occaſioned foure generall Councells; 4. Since then how hath God cleared up the Goſpell in theſe parts? and for peace; admirable! Its thought worthy the Regiſtring in Scripture, that twice, the *Iewes* had peace and reſt forty yeares, *Iudg.* 3. 11. & 5.31. But once for a wonder its Chronicled that Gods Church had peace eighty yeares together, *Iudg* 3.30 But we beyond them, above eighty yeares peace; our fore-fathers would have given whole Catt-loads of Hay and Corne in King *Henry* the eighth his time, for a few Chapters of St. *Matthews* Goſpel, or St. *Iames's* Epiſtle; yea Bibles in Engliſh not permitted; yea latter; in the beginning of that Virgin Queene *Elizabeths* Raigne; we have heard,

ſuch a man was one of the third or fourth Preachers in the ſhire, now more good Sermons in one City in a moneth, then was in all *England* in a yeare; and for plenty, admired by our friends, envied by our enemies, tell me of any Nation in all points the like, *Et eris mihi magnus Apollo.*

Nay let me adde, ſuperlative mercies, above all mens expectation, who would have ſaid, *Gen.* 21. 7. That *Sarah* ſhould give ſuck; ſo who would have ſaid three yeares agoe, that we ſhould have a Parliament, a trienniall Parliament, and that not to be broken up without mutual conſent? &c. Who would have ſaid ſuch great things ſhould be done or endeavoured thereby? Nay mercies above the ordinary courſe of Gods providence and dealing with others, a promiſe in the Bible; we have ſuch naturall ſinnes for which God plagued and threatned other Nations, yet we exempted by ſpeciall prerogative (as a godly Divine ſaid well.) Nay mercies above all the plots of devill and devilliſh men; have wee not had formerly and lately, againſt us *Freneh* plots, *Spaniſh* plots, *Iriſh* plots, *Engliſh* plots; and a plot, a plot, a plot, and ſtill a plot, yet God hath ſoared us above all, as on Eagles wings.

Adde to theſe alſo, privative mercies; hath not God delivered us from heatheniſme when this poore Iland worſhipped every ſeverall day a ſeverall God; the *Moone* on Munday, *Twiſco* on Tueſday, &c. But God delivered us: after this, came *Egyptian* darkneſſe of Popery, but God gave the beaſt a blow in King *Henry* the eighth his time; brought him on all foure in King *Edward* the ſixth time; gave him a deadly

deadly blow, in famous Queene, *Elizabeths* dayes, and ſtill more and more doth (and I hope will) his head and hornes and heart periſh; did not God miraculouſly deliver us both in fire (that helliſh powderplot, the devills maſter-peece) and in water (in 88.) *Iſa.*43.2. Did he not doe as much three yeares agoe when two *Iſraelites* were contending together, two ſiſter Nations? but I might in theſe be infinite, if I looked on theſe two yeares laſt paſt; years (not as formerly of mercies, but) of miracles. Therefore conſider.

2. Gods warnings to *England*, warned us by the Miniſtery as to *Nineveh*, *Ionah* 3.4. Warned us by others, all the World (almoſt) on fire round about us; nay warned us by viſible wonders; how did God warn *Ieruſalem* ere its deſtruction; and *Germany* ere its troubles, with many marvelous ſignes and prodigies (as you ſee of late in *print*) and hath he not done as much for us (and all theſe ſignes have voyces to warne us, *Exodus* 4.8.) Was not that booke, called the preparation to the Croſſe, taken out of a fiſhes maw at the Commencement time in *Cambridge*, (when many Miniſters and others from all parts were met together, a faire warning, for *England* to prepare for the Croſſe? what ſpoke thoſe extraordinary redoubled tides? Strong birth at Stone-houſe neer *Plymouth*; the exceeding ſtrange thunders and lightning at *Withcombe* in *Devon*, *Octobr.* 21.1638. At *Anthony* in *Cornwall* on Whitſunday, 1640. The ſeverall ſtories are in print, ſo at *Chidlington* in *Hartfordſhire*; at *Wakefield* in *Yorkeſhire*, and many other warnings from Earth, Sea, Heaven, all, &c. Such as, *Amos* 4.6,7,9,10,11, &c.

3. Conſider bleeding *Ireland*, let that breake our hearts, how many Husbands, Wives, Childrens Throats, how many houſes, Families, have our ſinnes there cut, ruined, deſtroyed? I have heard of one that eſpying a Woman that cut his Wife and childrens Throats, he was in ſuch exreme paſſion and rage that hee was ſtruck dumbe; and no wonder; Oh thinke what wee have done; if one from beyond Sea ſend any Armour, or Amunition, to ruine the loyall ſubjects and ſtrength of *England*, Oh how vexed and angry are we! Alas wee have ſent over our ſinnes, the worſt Armour and Amunition againſt poore *Ireland*, &c. But the glaſſe is my faithfull monitor.

Iudg. 5. 8. Never was miſery on the *Jewes*, but idolatry was one or the onely Cauſe; or as the *Jewes* ſpake in every calamity there was ſomething of the golden Calfe.

4. Conſider *Englands* grievous ſinnes, let them melt us; (and now I am in a Sea) I will onely heave up a drop or two.) 1. Grievous Idolatry; a dividing ſinne, what cauſed God to divide the Kingdome of *Iſrael* into two Kindomes twixt *Solomon* his Sonne and ſervant, but becauſe *Solomon* divided Gods worſhip twixt God and idolls? See 1 *Kings* 11. 6, 7, 8, 11. Oh that we ſhould ſuffer thoſe *Canaanites* and *Perizzites*, of whom God hath ſo by fire and water warned us, ſtill to be pricks in our ſides, and themſelves to be ſnares to us *Iudge* 2: 3. 2 Our great abuſe, of long peace, *Iudg.* 3. 30. Of great plenty, we waxed fat and kicked, (as *Iſrael*) of great Goſpell; *Rogers* the firſt Martyr in Queene *Maries* dayes told *John Day* (fellow Priſoner with him, and he that afterwards did print the Booke of Martyrs) three ſtrange things, 1. Brother *Day* I ſhall burne at a Stake, and you be delivered, 2. Thou ſhalt live to

ſee

ſee the Lady *Elizabeth* (now in Priſon,) to be Queen of *England*, (both theſe proved true) and, 3. Brother (ſaid he) then tell my brethren in *England*, unleſſe they uſe the Goſpell better then we have done, there lies a heavier ſtorme of vengeance over their heads then ever hung over ours; they had ſix yeares Goſpell in King *Edward* the ſixts dayes, and (as he ſaid) abuſed it (ſo complained the exiles in *Frankford* of that ſinne) and God ſent them five yeares fiery tribulation in *Queene Maries* dayes; we have had ſince eighty foure years of much more light of the Goſpell. Oh——but I haſten to a third great ſinne, *viz.* Contempt and abuſe of Gods faithfull Miniſters and people, is it not as in *Eliſha's* dayes, that Men, Women, yea little Children, cry, come up thou Round-head, come up thou Round-head (I ſhould have ſaid,) thou bald-Head, 2 *Kings* 2. 23. But take heed ſome ſhe Beares, or viſible marks of Gods Anger ſeiſe not on thee and thine, as *verſe* 24. So abuſe of Gods Miniſters, 2 *Chronicles* 36. 16. Chriſts Members, Jewells, Apple of his Eye, &c. Adde, 4. Our Sabbath breaking, and that with authority, as 2 *Chronicles* 36. 21. So, 5. Not laying to heart the afflictions of *Ioſeph*, *Amos* 6. 6. And many more; all theſe (this banning, damning, curſing, ſwearing, whoredome, with which I am loath to defile the Ayre and abuſe your patience) ſhould break our hearts.

Sabbath breaking was a runner of *Germany* (as themſelves confeſſe) and ſure things never went well in *England* ſince Sabbath-breaking was tolerated and allowed.

5 Conſider alſo *Englands* grievous rents and diviſions, to helpe to rend our hearts, behold not onely a man of *Iſrael* and an *Egyptian*, but *Iſraelites* contending together; of all Gods judgements Warre ſeems

the worſt and foreſt, witneſſe *Davids* choyce, 2 *Sam.* 24. 13,14. therefore its uſually mentioned the firſt in the ranke, *Ezek.* 6. 11. *Jerem.* 44. 12,13. where Famine and Peſtilence are, they oftentimes hold out the ſword; but where the ſword goes, uſually it brings in both the other with it; but of all warre, my Letany is, from Civill Warre among our ſelves, good Lord deliver us: as being of all other 1. moſt unprofitable, nothing got by fighting among our ſelves. 2. Moſt unchriſtian, for men profeſſing the ſame Religion, to quarrell. 3. The moſt unnaturall, father on one ſide, Sonne on the other ſide; Father againſt Sonne, Sonne againſt Father; Brother againſt Brother. 4. Moſt dangerous, while we contend together, all of us lye open to a common enemy, (never was any conqueſt of this Land, but this way) 5. Moſt hurtfull to others, while we contend, wee make our ſelves unhelpfull to bleeding *Ireland* and other Churches. 6. Moſt ſcandalous, what will the heathen, what will our enemies ſay? *Cornelius de lapide* may change his note on *Iſai.* 11. Alas are not we a houſe divided, and a Kingdome divided againſt our ſelves? If we bite and devoure one another, ſhall wee not be devoured one of another? *Luk.* 11. 17. *Gal.* 5 15. When God was wont to plague his worſt enemies, it was with ſending the ſpirit of diviſion one againſt another, and ſo one ruining another, *Judg.* 7. 2 *Chron.* 20. *Midianites, Moabites, Ammonites, &c.* Nay, 2. conſider what great things lye now at ſtake, not our Eſtates onely, but Liberties, nay lives, (how many a gallant man already ſlaine? and many more in danger,) nay his ſacred Majeſties perſon is in danger, the

the breath of our noſtrills, &c. *Lam.* 4. 20. A certain man may draw a bow at a venture, and as ſoone hit the *King*, as another man, 1 *Kings* 22. 34. Nay danger hence to all the Proteſtant Churches under Heaven, nay Religion, the Goſpell it ſelfe, the *Goſpell*, that pretious *Goſpel*, in danger to be removed (though all world cannot ruine it) In the riſing in the *North* in Queen *Eliz.* dayes, the popiſh army came out of the *North* to *Durham*, *Darnton*, *Tadcaſter*, *&c.* And as they came, burnt Bibles; look at *Shilo*, at 7. churches of *Aſia*, *Ieruſalem*, *Egypt*, *Rome*, &c. & let this break our hearts.

6 Conſider againe, this may break our hearts, that by our ſins we ſhould ſtop God (as I may ſay) when he was ſo glorionſly going on, in ſuch a bleſſed work of reformation; In the beginning of this Parliament how did the beautifull *Zerah* of mercy and reformation, *Gen.* 38. 28, 29, 30. Breake out with a pretious hand, full of bleſſings? but how have our ſinnes brought forth the ſtormy *Pharez* of troubles firſt? ſo in King *Edward* the ſixth his dayes, there were as faire beginnings of reformation (all things conſidered) as ever; but how did ſin ſtay the children when come to the birth; and that glorious Sun ſet under a cloud? So in King of *Swedens* time, what mighty hopes? yet ere long extremly nipt by our ſins; ſo ſtill; and who can yet ſay that the bitternes of death is paſt? how have miſeries growne on us of late? from differences in mind to paper and quill-contention, from that to raiſing forces, from that to blowes, to bloud? and from hence *God* knowes whither; our ſins may cauſe *God* to hiſſe for the flye beyond the River, *Iſa.* 7. 18. (but of this more then enough) oh let this break our ſpirits!

7. Con-

7. Conſider that if our hearts and Spirits were kindly broken, who knowes what a day may yet bring forth? its eaſie with our great and good God to bring all things about, as in *Ahaſhuerus* and *Eſthers* daies; as *Iſaac* from the Mount, *Peter* from priſon in the very nicke of time, when almoſt quite gone; *Daniel.* and the three children, when paſt the helpe of man; yea, God loves to doe thus, that himſelfe may alone have the glory, as in *Gideons* caſe, *Iudg.* 7. 2,&c. One of the three moſt glorious viſions in the old Teſtament, (as the Rabbyes ſpeake) was, that *Exod.* 3. 23. where God ſhewed upon Mount *Horeb* or *Sinai*, to *Moſes* (now 80. yeeres old) a buſh, no tall *Cedar*, or high Tree, but a low buſh,) this buſh ſignified the low condition of the people of *Iſrael* in *Egypt*: the fire in the buſh noted the fiery tribulations and perſecutions they there endured under *Pharaoh*; yet becauſe Chriſt (the Angell of the Covenant) was there, therefore all *Egypt* could not conſume that poore buſh, nay that fire was a meanes to haſten them the faſter to the promiſed Land: Though we are gone beyond mans, yet not beyond Gods helpe; who knowes but God may now and hereby be working ſome great and glorious mercy for his Church? if we had hearts fit for the mercy, 2 *Chron.* 20.33. even broken ſpirits; ſure we are that Antichriſt muſt downe: in Gods Decree and the Churches faith he is downe, as good as downe, already, *Revel* 18.2. no wonder, he hath the curſe of God, the ſinnes of thouſands lying heavie on him; thouſands of thundering prayers againſt him, and not one prayer in all the world for him; for all wicked

ked men, ſweare they can, curſe, banne, drinke, (dam me) they can, but pray they cannot, not truly, *Pſal.* 66. 18. *Iſa.* 66. 3. now he that is ſo without God, prayer, promiſe, hope, &c. how can he ſtand? what is able to ſtand againſt the great Cannons of Gods peoples prayers? I am not a Prophet, nor ſonne of a Prophet, I confeſſe I know not the times and the ſeaſons, onely give me leave to tell you the judgement of others, both of our owne and tranſmarine Divines, and I ſhall leave you to your owne opinions herein. M. *Brightman* (a man whom his worſt enemies cannot juſtly accuſe either of impiety or ignorance, a man ſurely pious and learned) in his notes on *Canticle* 6. and on *Revel.* 19,4. ſaith, that the firſt calling of the Iewes (that reſurrection as it were from the dead, *Rom.* 11.15.) ſhall be about the yeere 1650. Now before the ſixt Angell poure his Viall upon the River *Euphrates* that thoſe Kings of the Eaſt, the Iewes, may come in *Revel.* 16.12. the fift Angell muſt firſt poure his Vial, upon the ſeate of the beaſt, *Revel.* 16.10,11. Antichriſt muſt firſt goe downe; to him accords a great Divine of our owne, and brings many Scriptures to prove it; (as you ſee in print) ſo have many of late both of our own, and forren Divines, jumped on the ſame time. 2. Others adde, that three propheticall daies and a halfe, *Revel.* 11.9. that is) three yeers and a half, muſt Gods faithfull witneſſes, his *Zerubbabels* and *Ioſhua's*, the faithfull of God, ſuffer a great perſecution, juſt before Antichriſt goe down; now if this be a truth, then may this great trouble fore-run a great mercy; God ſhewed to *Abraham* a viſion, *Gen.* 15.17. after a ſmoaky furnace,

Sun shines sweetliest after a great showre.

comes a bright shining lamp; I cannot tell whether so great a blessing be so nigh, as within 8 or 10 yeers, only this I am confident of, that Antichrist must down, *Rev.* 14. 6, 8. 2 *Thes.* 2. 8. that Christ wil have a glorious Church, *Rom.* 11, 12, 15. that God will cleare his Saints, *Isa.* 60. 13. but of the day and houre, or yeere, here I stick. Here are great stirs, combustions, and bustlings, in *England*, *Ireland*, &c. as ever were, and I can surely tell you what will be the end of all these (though I be no Pophet) this namely will be the end, which is *Isa.* 3. 10, 11. Let man and divell doe their worst, the end shall be well to the righteous, and wo to the wicked. Oh let us get and labour for broken hearts, that so these happy daies may be hastned: & now I espie the shore, and its time I should; my time, and your patience both expect it. Thus much therefore for the pot of Manna wherein I have long been searching; I close up all with *Aarons* rod; and this rod in the third use reproves those that like worse of their friends, wives, children, servants, &c. because they are pricked in their hearts, and consciences, tender and broken; as *Saul* of *Ionathan*, *Iobs* wife of *Iob*, *Nabal* of *Abigail*, *Artaxerxes* of *Nehemiah*, &c. that say to them as *Balak* said to *Balaam* (and its most hellish policy) *Numb.* 24. 11. thy God hath hindred thee from honour.

Isa 30. 6, 13, 18 26.

Use 3.

2. Those that thinke their own estates nought because they have feares, doubts, troubles, griefes, &c. alas we must all be Souldiers, and shall a Souldier have no combate, troubles, &c.

3. Them that have no care to keep their hearts soft and in a good temper (having so many means that way) when once God hath in some measure broke them.

2. How

Q. How may we keep our hearts ſoft?

Anſ. There are foure things much talked of now adaies, which in the ſence they are ſpoken I much underſtand not, *viz.* Malignant parties. 2. Poſture of defence. 3. Ordering of the Militia. 4. Trayning. But in a ſpirituall ſenſe to keepe thy heart ſoft, take them thus:

1. Kill, and be daily oppoſing that malignant party, I meane thy luſts (believe it, theſe are the worſt malignants in the World) as men to keep the Ice from freezing daily potter in it, ſo daily ſearch thy heart for theſe Malignants, and labour their death.

2. Get thy ſoule into a poſture of defence, into the Rock Chriſt, the onely true defence, and ſafe refuge, run to and claſp more firmely upon him daily.

3. Order the Militia, get up thy ſpirituall armor, *Epheſ.* 6. daily more girded to thee, labour to thrive in grace.

4. Train or exerciſe (but I mean) S. *Pauls* exerciſe daily, *Acts* 24. 16. herein do I exerciſe my ſelfe, &c.

5. Though thou be overtaken with a ſinne lie not down in it, (that hardned *David* exceedingly, his lying in ſin) eſpecially now, when Armies goe out to battell, *Deut.* 23. 9. when you lie down in ſin you give place to the divell to be your bedfellow, *Eph.* 4. 26, 27.

6. Keep Saints company, *Heb.* 10, 25, 26, 27.

7. Often ponder the afflictions and diſtreſſes of our brethren, as if we were our ſelves in bonds, *Heb.* 13. 3. take not that liberty, merriment now, this Chriſtmaſſe, that otherwiſe lawfully thou mighteſt; ſee *Uriahs* practice, 2 *Sam.* 11. 11. ſo *Nehemiah*, though in great place, Kings Cup-bearer, *Neh.* 2. 3. If a loving

Wife

Wife had a Husband that lay panting at last gaspe, would she feast and make merry, and say, is it not lawfull? sure its not then fit for her to doe so; if thy mother lay drawing her last breath, thou wouldst with a sad heart run for any helpe for her; and should we not for our mother *England?*

To conclude all, Seeke out that old leaven, that darling right hand of thy soule; let every one sweep before his own doore, it will make all streets cleaner; and then seeke out thy family sin; and then the sins of the towne and place thou livest in; and lastly, the *Achans* and Wedges of Gold in the Nation; humble thy selfe, mourne for them, purge them out, who can tell but yet we may see happy times? however broken hearts will beare and goe through the worst times with comfort.

Object. But these combustions and troubles give little hope of happy times.

Answ. Things are never worse to be liked; there was never any great good brought about, but there was first great rubs lay in the way. When *Luther* set upon a reformation, all the world was against *Luther*, and he against all the world. When King *Edw. 6.* set upon the same worke, there were divers commotions and rebellions in *England*; so it was ere the Iewes came out of *Egypt*; ere they rebuilt their Temple at *Jerusalem*; when Christ was going about the worke of our redemption, what opposition? But lest I should too long detaine you, and hinder your pressing businesse, I abruptly breake off: The Lord give to you and me broken hearts. Thus much therefore be said of that which we can never doe too much.

FINIS.

9.21.12

22 10 [illegible]

21 10 [illegible]

K Touchet (J.) Earl of Castlehaven

14

A REMONSTRANCE OF THE RIGHT HONOVRABLE IAMES EARLE OF CASTLEHAVEN and Lord Audley

Concerning his Imprisonment in Dublin, *and escape from thence.*

Laqueus contritus est & nos liberati sumus.

Reviewed, corrected, and augmented.

SAGITTÆ TVÆ ACVTÆ IN CORDA INIMI CORVM REGIS.

Printed at *VVaterford* by *Thomas Bourke*, 1643.

TO THE KINGS MOST Excellent Majeſtie.

SIR,

The little hopes I have, that this ſhort Remonſtrance, or any Petition of mine, ſent or to be ſent, ſhall arrive to the Honour of your view, makes me carefull onely to ſet downe Truth, and little looke at a Style befitting the Adreſſe. Your Majeſtie by the following diſcourſe may perceive (if any Copy of theſe ſhall be ſo happy as to fall into your hands) the ſufferings of many your faithfull ſubjects of Ireland, *though of all none goes ſo neere me, and I believe the reſt, as that by the Iuſtices and ſome of the State here, our actions are daily miſrepreſented to your Majeſtie, and through theirs and the Art of their friends in*

England

England *all meanes are deprived us-, either by Petition, or Verball Relation, to vindicate our ſelves and charge them. Royall Sir, were I conſcious to my ſelfe, that I did merit the Title too frequently, I feare, given mee, I would not preſume thus boldly to ſubſcribe my ſelfe, what I am and ever will be,*

SIR,

Your Majeſties

moſt loyall and faithfull
ſubject

CASTLEHAUEN AUDLEY.

A

REMONSTRANCE

OF THE

Right Honourable JAMES Earle of Caſtlehaven and Lord Audley.

WHeras my Eſcape out of Sheriffe *Woodcocks* houſe in *Dublin*, where I was neere twenty weeks a Priſoner, is likely to occaſion various diſcourſes & conjectures, I have thought fit, by advice of my friends, to remonſtrate the truth of my caſe.

After having, with the reſt of the Peerage of *England* for the ſpace of neere a yeare, ſerved his Majeſtie there. Firſt, in his great Councell at *Yorke*, and then in the Parliament: but ſtill under the awe and terrour, either of the Scotiſh Army at *Newcaſtle*, or the rude Rabble at *London*: at length many

many of the Lords (as well wearied with that extreme ſlavery, as unwilling to be any longer eye-witneſſes of the affronts dayly multiplied on the King and Queene, and other intollerable inſolencies tending to the deſtruction of Monarchy, and eſtabliſhing of Popular Government) retired themſelves to their ſeverall houſes: And I with his Majeſties leave, approved by the Lords of Parliament, about the feaſt of *S. Michael the Archangel* 1641. came into *Ireland*.

Where ſhortly after appeared the ſparkes of the enſuing warre, that now by fire and ſword doth rage throughout this kingdome. Vpon the firſt diſcovery whereof I with all poſſible ſpeed repaired to *Dublin*, and there not onely offered my ſervice, but ſued to the State for imployment for the ſuppreſſing of that Commotion. But it was refuſed: anſwer being given me by one of the Iuſtices and others of the Councell, *That the Character I bare of Papiſt made me uncapable of Truſt, nay even of Armes to defend my own Houſe from Robbers.*

At this time the County of *Kildare* (where I reſided) was quiet, & held ſo till about mid November. But now the tide of Confuſion began to overflow thoſe banks alſo, which occaſioned my ſecond journey to the Iuſtices and Councell; where after having

having made a faithfull narration of the ſtate of that County, I became an humble ſuitor, that a Troope of Horſe might be preſently ſent downe, averring that a ſmall force would then doe that, which the moneth following might be worke for an Army. But the effect of this journey was only their Lordſhips Thanks, with an unanimous licence from the whole Councell, *That untill they were able to relieue me, I ſhould make faire weather, and preſerue my ſelfe and mine by the reſpect they knew the Countrey bare me.* But this helped me little. For ſhortly after, moſt of the chiefe of that County declared themſelves: So that the reſt of the winter, I was enforced to ſtand on my own guard, with watch and ward, both day and night, keeping my Brother *M. Maruin Touchet*, or ſome other alwayes at *Dublin*, from time to time, expecting the commands of the State.

The winter now paſt, and faire weather coming on, about Eaſter the *Engliſh* Army (commanded by the Lieutenant Generall now *Marquiſſe of Ormond*) in it's march to *Leix*, lodged ſome foure miles from my houſe, whither that night, by the reſpect of the Lieutenant Generall, was ſent a ſafeguard. And in thankfulnes, the Dutches of *Buckingham*, the Earle of *Antrim* and my ſelfe went the

next morning to ſalute his Lordſhip and his Army: where we were ſo received, as ſtood well with the Honour of that Great Lord and Noble Commander.

After ſome dayes, his Lordſhip, having now relieved the places in diſtreſſe, and finiſhed his Deſigne, in his returne, and in ſight of my houſe, though three miles from it, was the Encounter betwixt the *Engliſh* Army and the *Iriſh*, commonly called the *Battle of Kilruſh*. Whither, becauſe I in *Cuerpo*, with my three or foure men, without Gunne or Powder, did not come, and being to paſſe through thouſands of the *Iriſh*, I am ſaid by the Malicious *to have diſcountenanced the Kings Army*.

The evening after Victory, his Lordſhips march being neere my houſe, he was pleaſed with ſome of his chiefe Commanders to refreſh themſelves there. And in the night his Lordſhip wanting a guide to conduct him and his Army ſome foure miles to their Quarters, I would truſt none with that charge but my ſelfe.

Notwithſtanding this my reſpect, it muſt bee given out, *That ſo great an entertainment was never intended for the Lieutenant Generall and his followers, but rather for the Lord Viſcount Mountgaret, and the*

reſt

reſt of the Rebells. To this point divers witneſſes are examined againſt me, though God knowes, I expected not either of their coming thither.

By theſe miſinterpretations of my Actions, I thought I muſt no longer ſleepe, doubting that my quiet living in the Countrey, drew envy on my perſon. So that I reſolved to put my ſelfe into the Faſhion, that is, to leave my houſe to be burnt, my ſtock of all ſorts (being of great valew) to be a prey to whoſoever would take them, and to looke at nothing, but to ſave my ſelfe and people, with ſome choice goods.

To this purpoſe, I preſently reſolved to move the State at *Dublin*, that I might have licence to goe for *England*, it being the cuſtome of this kingdome not to depart without leave. But, as I was diſpatching the meſſenger, a letter unexpected fell into my hands, delivered me by one of my ſervants, but the bearer never came to my preſence. I opened it, never asking or conſidering from whom it might come. I found it ſubſcribed by the Viſcounts *Gormanſton* & *Netterville* and the Lord of *Slane*. It was to this effect. *That in obedience to his Majeſties Proclamation, they and the other united Lords and Gentlemen, had laid downe Armes, To intimate which to the State, they had ſent*

one Lieutenant Colonell Reade, *from whom they had not heard: And that neuertheleſſe daily their owne, and their Tenants houſes were burnt, their goods taken and people killed. They deſired that I would mediate with the State for a Ceſſation of Armes, and that a place might be appointed, where they and their Confederates might meet to draw up their Grieuances, and ſo haue free acceſſe, by way of Petition, to preſent them to his Majeſtie.*

With this letter I preſently ſent another from my ſelfe to the State, wherein I ſeemed to wiſh ſome good returne might be made; but it happened otherwiſe. For anſwer to their Lordſhips they would make none at all, alleaging, *they were Rebells and Traitors.* And after many frivolous exceptions taken to my letter, as one, *That I did not alſo call them Rebells and Traitours,* they admoniſhed me to have nothing to doe with them, and in ſtead of licencing me to goe for *England*, *They commanded I ſhould not depart the kingdome without leaue.*

All this while, from the firſt opening the wayes from *Dublin* to my houſe, I was frequently at the *Engliſh* Garriſons, & had alwayes with me, either Troopes or Troopers of the *Engliſh* Army.

And now finding my unhappineſſe, that how candid or ſincere ſoever my Actions or Meaning was, I muſt ſtill be miſtaken, I packed up all I could conveniently carry, and reſolved preſently

to

to goe to *Dublin*, where I would make my aboad, till I had leave to paſſe for *England*. But ſome few dayes before my intended departure, newes is brought me, *That by chance ſome of my friends at Dublin had diſcovered, that I ſtood indicted of High Treaſon*: for it was done with great ſecrecy.

Amazed at this ſad and unexpected newes, the next morning by five of the clocke, I poſt for *Dublin*, giving order that al my beſt furniture & linnē ſhould be preſently ſent after, which accordingly was done. My ſtock of all ſorts (as the Marquis of *Ormond* and *Sir Arthur Loftus* well know) I beſtowed for the uſe of the *Engliſh* Army, & deſired nothing in recompence, but only that my people, with the remainder of my goods, might be brought ſafe to *Dublin*, where I was now gone to purge my ſelfe.

But I continued there for many dayes without any notice taken of me, though I preſently acquainted the *Lords Iuſtices* and many of the Councell of my arrivall, and the cauſe. So that it was then thought, and may yet be believed, that they hoped by that Indictment, rather to have frighted me, as they had done thouſands of others, into Rebellion, as they tearme it, then that they had any good evidence againſt me.

But I not willing to lye long under that title of infamy, went my ſelfe to the Councell, tooke notice

tice of my Charge, and desired that with all convenient speed, I might be brought to my Purgation. Hitherto it is evident I thought not of an Escape.

The Councell, after some debate, confined me to Master *VVoodcocks* house, one of the *Sheriffes* of *Dublin*. From whence after a day or two, I sent a Petition to the State, and it was to this effect, *Laying downe by many particulars the improbabilitie of my associating my selfe in this warre, as that I was a Peere of* England, *that the maine of my estate lay there, and the little interest or power I had in this kinghome, that my accusers were of base condition, and would have beene taken off for a small summe of money, and that two of them, namely* Ennis *and his sonne ran away from the English Colours with their Armes, and afterwards served against them at the battle of* Kiltush, *and the third* William Collis *had beene sadler to some of the Irish Army* (whereby it is most evident, that beside what other reward these men might bee promised they were made sure of their lives) *that the Iurie, who found this indictment on the evidence of these men, were persons of the same nature and condition, as particularly one* Francis Dade, *who had associated himselfe with the* Irish, *changed his Religion, & went to Masse.* This man having forfeyted his life according to their rule, they make a leading Iury-man, and I beleeve

leeve a witneſſe, he not daring to deny what they would have him doe or ſay. *In fine that there was not one gentleman, or ſcarce a landed man amongſt them. For theſe reaſons, and for that it had beene frequently granted to others in the like caſe, I deſired to be bayled.*

Anſwer was returned to this modeſt Petition, *that the witneſſes were no Rebels, but Eſpies; So that, what I had ſaid, was no impeachment to their teſtimonies, and in generall they thought not fit to grant the Petition.*

Well, though I thought that aſwell this anſwer, as the whole proceedings ſomewhat harſh, yet I did not much weigh it: For ſhortly after was to follow *Trinity Terme.* At which time I aſſured my ſelfe, that by my innocencie I ſhould bee ſet free both from priſon and blame.

Oh, but here I was much deceived. For this *Terme* muſt be otherwiſe imployed. For though through hanging, racking, and barbarous treaty of ſuch as ſubmitted on the *Kings* Proclamation, thouſands had declared themſelves for the Countrie, which were in all Poſt-haſt going to *Dublin* to put themſelves under the protection of the State, yet there were as many more that ſtood at a gaze, as moſt unwilling to runne the common courſe, and yet loath to bee handled after this rude manner.

Againſt

Againſt theſe muſt Bils of indictment preſently be drawne, and Grand-jury-men picked for the purpoſe. And to ſtrike the *Buſineſſe* dead in the eye, fearing theſe men were not wicked enough, the Iudges of the Kings Chiefe Place on the Bench delivered, as part of their charge. *That they muſt not be ſcrupulous: for that common Fame was now Evidence enough to find a Bill of Indictment.*

Notwithſtanding this great and holy imployment of theſe Reverend Fathers of the Law, they muſt yet doe ſomething more to ſhew their *Grandeza.* That was, I by a *Habeas corpus* muſt bee brought into the Court before them, where after I had been ſufficiently lookt at by their Lordſhips and the people, I was remaunded back to the place whence I came, without any thing ſaid unto me.

This *Terme* finiſhed, and the Iury-men having well acted their parts, ſome of the Iudges are diſpatched for *England*, to ſhew there, that the Pen in *Irelaud* had beene as active as the Sword, and that now for the deſtruction of, at leaſt, al the priſoners, there wanted little, but that old ſaying, *Hang-man doe your Office.*

It is no great wonder, that now, how innocent ſoever I was, my head ſhould begin to ake. Yet a Seſſion of Parliament being ſhortly to follow, I con-

conceived good hope of fayre play there : But when I ſaw the compoſure of this great Tribunall: That the upper houſe conſiſted of no more then five or ſix temporall Lords, and ſome Biſhops, The houſe of Commons (aunciently the repreſentative body of the kingdom) for the major part of Clerks and Clerks men, few having any land, & thoſe illegally choſen, as by Muskatiers, and a rabble of ſuch like Free-holders: I began to thinke, that ſuch a kind of Parliament might erre, & feared nothing more then a Triall there. And ſurely I had reaſon, when nothing would ſerve their turnes, but a Ceſſation of *Poynings Act* during that Seſſion. By which they were freed from tranſmitting their Bils into *England*, and ſo might make Lawes, as in their diſcretions they thought fit; and I have too great cauſe to beleeve, they would have made one for attaynting me, and the reſt of the priſoners.

All this while no meanes is untryed to make matter againſt me. For as before witneſſes were rewarded, by giving them their lives being forfeyted: So now to others rough language muſt bee uſed. One *Iohn Bird* being examined before *Sir Robert Meredith* concerning me, & not anſwering as was expected, the ſaid *Sir Robert* demanded his *Religion*: the honeſt man replyed a *Proteſtant*. Ah quoth he,

by thy anſwers thou ſhouldeſt have a little Pope in thy belly.

And now, having by many ſuch indirect wayes, furniſhed themſelves with plenty of evidence, they begin to affront me, by diſarming my men, by puling one *Maſter Henry Slingsby* out of my Chamber, comming by accident with a gentlewoman to viſit me, ſaying, *He was a Romiſh Popiſh Ieſuite*, it being well knowne, hee was no ſuch man: and ſo carried him to priſon.

And laſtly, the *Sheriffes* houſe is now thought too weake for ſo great a traytor. Hereupon a writ is iſſued to the *Sheriffe*, to bring me with a ſtrong guard to the *Innes*, where the Iudges were, being neere halfe a mile: from whence I muſt be ſent to the *Caſtle*, a loathſome priſon of it ſelfe, but the inhumanitie of the *Gaoler*, by name *Manwaring*, after Hell, makes it the ſecond place for miſerie and affliction.

Well, I thought it now high time, as the Iudges had ſummoned my body, I ſhould recollect my wits. And as I ſtood conſidering my caſe, a paſſage in the Earle of *Straffords* tryall occurred to my memory. He ſtood much upon his juſtification, and demanded the benefit of the law, but *Maſter St Iohns* replied, *that to Hares, Deere, & other innocent crea-*

creatures, law was afforded, but to Woolves, Foxes, *and other such like vermine, any meanes might be sought for their destruction.* Now I finding my selfe hitherto dealt with as one of these, although I waved the malice of the *VVoolfe*, I made some little use of the *Foxes* craft, and for that present fayned my selfe sicke, and on information thereof given, my attendance on the Iudges was spared till the morrow.

Having thus gayned time, I well pondered all which hath beene before related, together with, If I were a traytor, to whom it was? The King himselfe I found pursued both with *Pen* and *Sword*, by an Army of his owne people; whosoever followed or adhered unto him declared Rebels and Traytors; The *Queene* his Royall Consort, flying from place to place, like an exiled or banished woman; by *Mr Martins* and divers the like speeches in the house of Commons in *England*, that his *Sacred Majesty* was not fit to beare the Office of a *King*, and that he might be deposed, and much more to this effect, as may bee seene in divers printed papers; which language in that place going unpunished, I could not conceive that the authors of such insolencies, or the swaying malignant part of the State here, who from time to time tooke their direc-

ons from them, could adjudge any thing againſt his Majeſtie treaſon.

O, but I remembred that in a Book of the *Kings* relating truly all the paſſages from the firſt of this Parliament to the 12. of *Auguſt*, he complaines of two great officers lately ſet up in *Engläd*, who uſurped the Regall power, the one is a *Generall* for the *Land*, the other *Admirall* of the *Sea*. But to theſe I never ought allegeance, and ſo conſequently could be no traytor to them.

I then began to conſider the condition of this kingdome, as that the ſtate did chiefly conſiſt of men of meane birth & quality, That moſt of them ſteered by the influence & power of thoſe who were in Armes againſt the *King*, That they had by cruell maſſacring, hanging, & torturing been the ſlaughter of thouſands innocent men, women, & childrē, better ſubjects then themſelves, That they by all their actions ſhew, they looke at nothing, but the extirpating of this *Nation*, the deſtruction of *Monarchy*, & by the utter ſuppreſſing of the ancient *Catholicke Religion* to ſettle & eſtabliſh *Puritaniſme*. To theſe I could be no traytor.

Neere about the time of this my *exigency*, I was much cleared by a viſit I received from *Sr Arthur Loftus*, ſon to *Sr Adam Loftus*, a leading inſtrument

in

in all wicked deſignes againſt his Majeſty, telling me (as joyfull newes) that the Parliament had lately given the *King* a totall overthrow, & that hee was now reduced to ſo low a condition, that by the next we ſhould certainly heare the *King* had ſubmitted to the Parliament, and till that were done, things would never doe well.

Here I tooke my reſolution, with Gods helpe, not tamely to dye butchered, & ſo to have my innocencie ſmothered, but to preſerve my life (I hoped) more to the honor of God and ſervice of *King Charles*, and that by eſcape.

Now foraſmuch as the moſt immediate way into *England* was blocked up, I reſolved a tryall to gaine a paſſage by *Wexford* into *France*, & from thence into *England*, conceiving I ſhould have bin forthwith able to have put my ſelfe into a ſumme of money, to have borne my charges, by the ſale of ſuch plate, goods, & ſtock, as I had in the country. But I was not many houres out of *Dublin* before I was purſued by ſome troopes of Horſe, *Sr Arthur Loftus* leading them: who that night came to my houſe in the county of *Kildare*, & miſſing me, killed ſome of my ſervants, hurt divers, & after having rifled the houſe, they ſet it, and all about it on fire. And beſides all my ſervants priſoners, they carryed

ed away more then the worth of five thouſand pound in plate and other goods.

Here my wings being clipt, all that I had to carry me abroad or keepe me at home, being thus taken from me, together with the diſtractions in *England*, that I could make little or no accompt of my eſtate there: In this ſtreight I thought fit to apply my ſelfe to the great Aſſembly of the kingdome of *Ireland*. Who having given me full ſatisfaction for their aſſembling, & that their taking Armes was but naturall, as to defend themſelves & theirs from thoſe aforeſaid barbarous cruelties: & that they deſired (as may appeare by many their Inſtruments in writing) nothing but the free exerciſe of their ancient *Religion*, their juſt *Liberties*, & the preſervation of this *Crowne* unto his Majeſtie: I having ſome intereſt both in Honour & Eſtate in the countrie, aſſociated my ſelfe with them, & they after ſome time that I was amongſt them (more out of Charity then merit in me) offered mee the Generalſhip of their Horſe of the Province of *Leinſter*, which I thankfully accepted: And now in my Colours beare this Device, *Sagittæ tuæ acutæ in corda inimicorum Regis*. For the executing whereof, I deſire GOD no longer to proſper my actions, then my Heart, Hand, Sword, and prayers ſhall

be

be readily and cheerefully imployed therein.

Having, with much trouble to the Reader, endeavored to vindicate my ſelfe in this Remonſtrance; I conceiue it both proper & charitable in this place to labour to acquit him, who I underſtand hath unjuſtly ſuffered for my ſake, I meane Sheriffe Allen. *The Proteſtant* Sheriffe Woodcocke, *to whoſe cuſtody onely I was committed, went unpuniſhed for my eſcape, as really he knew nothing thereof; But* Sheriffe Allen *being a Catholick, who had no charge of mee, nor acquaintance with mee, other then that I often ſaw him, when he came to treate with his brother Sheriffe about the City-affaires. Hee poore innocent man (for ſo I take God to witneſſe he was, as to my eſcape, or to any word let fall to that effect to my knowledge, or that I can gueſſe, is with all inhumanity dragged to priſon, moſt of his goods ſeiſed upon & taken away, & a great number of ſouldiers ceſſed upon his houſe, whereby, & being made uncapable to receiue his rents, or debts, or to follow any other way he had to gaine a liuing by, his VVife & Children from that day forth were expoſed to the charity of their friends, & he endured impriſonment for a whole yeare in miſery. How juſtifiable or conſcionable this proceeding was, I will not argue, much leſſe aggravate, having diſcharged my Conſcience, the matter it ſelfe both to God & the world crying loud for Iuſtice.*

FINIS.